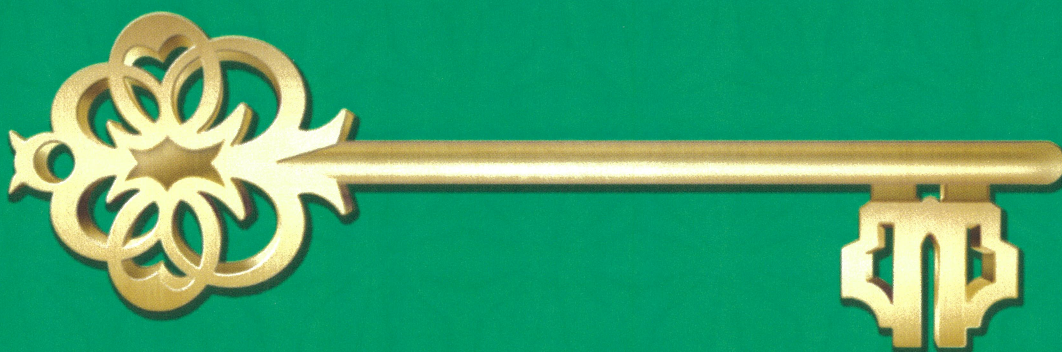
KEY

to

Durūs al-lughah al-ʻArabiyyah li-ghayr al-nāṭiqīn bihā

Book 3 Part 2



By:

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دروس اللغة العربية

لغير الناطقين بها

الجزء الثالث

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Explanation of certain Grammatical Terms & Symbols

1. *Fatḥah* is the vowel sign (ـَ) denoting “a”.

2. *Kasrah* is the vowel sign (ـِ) denoting “i”.

3. *Ḍammah* is the vowel sign (ـُ) denoting “u”.

4. *Sukūn* is the sign (ـْ) denoting absence of a vowel.

5. *Shaddah* is the sign (ـّ) denoting doubling of the letter.

   “ā” is long “a” as in *father*.

   “ī” is long “i” as in *machine*.

   “ū” is long “u” as in *rule*.

LESSON 16

In this lesson we learn the following:

(1) We have seen in Book Two (Lessons 4 and 10) that most Arabic verbs are made up of three letters which are called radicals, e.g.:

كَتَبَ، جَلَسَ، شَرِبَ

A verb consisting of three radicals is called a *thulāthī* verb (الفِعْلُ الثُّلاثِيُّ).

There are, however, certain verbs which consist of four radicals, e.g.:

تَرْجَمَ 'he translated'

بَسْمَلَ 'he said bismillāhirraḥmānirraḥīm'

هَرْوَلَ 'he walked fast'

A verb consisting of four radicals is called a *rubāʻī* verb (الفِعْلُ الرُّباعِيُّ).

A verb in Arabic may be either *mujarrad* (المُجَرَّد) or *mazīd* (المَزِيدُ).

a) *mujarrad* verb has only three letters if it is *thulāthī*, and only four letters if it is *rubāʻī*, and no extra letters have been added to them in order to modify the meaning. e.g.:

سَلِمَ (salima) [1] 'he was safe'

زَلْزَلَ (zalzala) 'he shook (it) violently'.

b) In a *mazīd* verb one or more letters have been added to the radicals in order to modify the meaning, e.g.:

a *thulāthī* verb: from سَلِمَ (salima):

سَلَّمَ sal**l**ama [2] 'he saved'. Here the second radical has been doubled.

سَالَمَ s**ā**lama 'he made peace'. Here an *alif* has been added after the first radical.

تَسَلَّمَ **ta**sal**l**ama 'he received'. Here a *tā'* has been added before the first radical, and the second radical has been doubled.

أَسْلَمَ **a**slama 'he became Muslim'. Here a *hamzah* has been added before the first radical.

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[1] Only the consonants are the radicals. In this verb the radicals are: s l m.

[2] The extra letters are written in bold type to distinguish them from the radicals.

اِسْتَسْلَمَ **ist**aslama 'he surrendered'. Here three letters (*hamzah*, *sīn* and *tā'*) have been added before the first radical.

a *rubā'ī* verb: from زَلْزَلَ (zalzala):

تَزَلْزَلَ **t**azalzala 'it shook violently' (3). Here a *tā* has been added before the first radical.

Each of these modified forms is called a *bāb* (البابُ).

Abwāb of the *mujarrad* verb:

There are six groups of the *mujarrad* verb of which we have learnt four in Book Two (Lesson 10). Each of these groups is also called a *bāb* in Arabic, and its plural is *abwāb* (الأبوابُ).

Here are the six groups:

1) a-u group: سَجَدَ : يَسْجُدُ (sajada ya-sjudu).

2) a-i group: جَلَسَ : يَجْلِسُ (jalasa ya-jlisu).

3) a-a group: فَتَحَ : يَفْتَحُ (fataḥa-ya-ftaḥu).

4) i-a group: فَهِمَ : يَفْهَمُ (fahima ya-fhamu).

5) u-u group: قَرُبَ : يَقْرُبُ (qaruba ya-qrubu) 'to approach, come near'.

6) i-i group: وَرِثَ : يَرِثُ (waritha ya-rithu) 'to inherit'.

(2) We have just been introduced to some of the *abwāb* of the *mazīd* verb. We will now learn one of these *abwāb* in some detail. The *bāb* we are going to learn is *bāb fa''ala* (بابُ فَعَّلَ). In this *bāb* the second radical is doubled, e.g.:

قَبَّلَ	(qabbala)	'he kissed',	دَرَّسَ	(darrasa)	' he taught',
سَجَّلَ	(sajjala)	'he recorded',	كَبَّرَ	(kabbara)	'he said Allāhu akbar',
عَلَّمَ	('allama)	'he taught',	رَتَّبَ	(rattaba)	'he arranged'.

The *muḍāri'*:

Let us now learn the *muḍāri'* of this *bāb*.(4)

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3 e.g. زَلْزَلَ اللّٰهُ الأرْضَ، فَتَزَلْزَلَتْ 'Allāh shook the earth violently, and it shook.'

4 We have learnt in Book Two (lesson 10) that one of the four letters ي، ت، أ، ن is prefixed to the *muḍāri'*, e.g. يَكْتُبُ، تَكْتُبُ، أكتُبُ، نَكتُبُ. These four letters are called حُرُوفُ المُضارَعَةِ (*ḥurūf al-muḍāra'ati*).

LESSON 16

As a rule the حَرْفُ المُضارَعَةِ takes *fatḥah* if the verb is composed of four letters.

As the verb in this *bāb* is made up of four letters, the حَرْفُ المُضارَعَةِ takes *ḍammah* [5]. The first letter takes *fatḥah*, the second takes *sukūn*, the third takes *kasrah* and the fourth takes the case-ending, e.g.:

قَبَّلَ : يُقَبِّلُ (يُقَبْبِلُ) (yu-qabbil-u)

سَجَّلَ : يُسَجِّلُ (يُسَجْجِلُ) (yu-sajjil-u)

The *amr*:

The amr is formed by dropping the حَرْفُ المُضارَعَةِ and the case-ending, e.g.:

تُقَبِّلُ : قَبِّلْ (tu-qabbil-u : qabbil) 'kiss!'

تُدَرِّسُ : دَرِّسْ (tu-darris-u : darris) 'teach!'.

The *maṣdar*:

We have been introduced to the *maṣdar* in Book Two (Lesson 11). The *thulāthī mujarrad* verbs do not have any particular pattern for the *maṣdar*. It comes on different patterns, e.g.:

قَتَلَ 'he killed' : قَتْلٌ 'killing'

كَتَبَ 'he wrote' : كِتابَةٌ 'writing'

دَخَلَ 'he entered' : دُخُولٌ 'entry'

شَرِبَ 'he drank' : شُرْبٌ 'drinking'

But in *mazīd* verbs each *bāb* has its own pattern for *maṣdar*. The *maṣdar*-pattern of *bāb fa''ala* is تَفْعِيلٌ (taf'īl-un), e.g.:

قَبَّلَ : تَقْبِيلٌ (taqbīl-un) 'kissing'

سَجَّلَ : تَسْجِيلٌ (tasjīl-un) 'recording'

دَرَّسَ : تَدْرِيسٌ (tadrīs-un) 'teaching'.

The *maṣdar* of a *nāqiṣ* verb, and of a verb wherein the third radical is *hamzah*, is on the pattern of تَفْعِلَةٌ (taf'ilat-un), e.g.:

سَمَّى 'he named' : تَسْمِيَةٌ (tasmiyat-un) 'naming'

رَبَّى 'he educated' : تَرْبِيَةٌ (tarbiyat-un) 'education'

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[5] Because of the doubling of second radical, the number of letters in this *bāb* is four. If the verb has four letters, the حَرْفُ المُضارَعَةِ has *ḍammah*; and if it has three, five or six letters, the حَرْفُ المُضارَعَةِ has *fatḥah*.

هَنَّأَ 'he congratulated' : تَهْنِئَةٌ (tahni'at-un) 'congratulation'

The *ism al-fā'il* (اسمُ الفاعِلِ):

We have learnt the formation of *ism al-fā'il* from the *thulāthī mujarrad* in Lesson 4 of this Book. Here we learn its formation from *bāb fa''ala*. It is formed by replacing the حرْفُ المُضارَعةِ with mu-. As the *ism al-fā'il* is a noun it takes *tanwīn*, e.g.:

يُسَجِّلُ : مُسَجِّلٌ (yu-sajjil-u : mu-sajjil-un) 'a tape recorder'

يُدَرِّسُ : مُدَرِّسٌ (yu-darris-u : mu-darris-un) 'a teacher'.

The *ism al-maf'ūl* (اسْمُ المفعُولِ):

In all the *abwāb* of the ***mazīd*** the *ism al-maf'ūl* is just like the *ism al-fā'il* except that the second radical takes *fatḥah* instead of *kasrah*, e.g.:

يُجَلِّدُ 'he binds (a book)':

مُجَلِّدٌ (mujall**i**d-un) 'book-binder'

مُجَلَّدٌ (mujall**a**d-un) 'bound'.

يُحَمِّدُ 'he praises much':

مُحَمِّدٌ (muḥamm**i**d-un) 'one who praises much'

مُحَمَّدٌ (muḥamm**a**d-un) 'one who has been praised much'

The noun of place and time (إِسْما المَكانِ والزَّمانِ):

In all the *abwāb* of the *mazīd*, noun of place and time is same as *ism al-maf'ūl*, e.g.:

يُصَلِّي 'he prays': مُصَلًّى (musalla-n) 'place of prayer'.

(3) We have already learnt certain patterns of the broken plural. Here we learn two more:

a) فَعَلَةٌ (fa'alat-un), e.g.: طَلَبَةٌ 'students' plural of طالِبٌ.

b) فُعَلٌ (fu'al-un), e.g.: نُسَخٌ 'copies' plural of نُسْخَةٌ.

(4) Here we learn two more patterns of the *maṣdar* from the *thulāthī mujarrad*.

a) فَعْلٌ (fa'l-un) e.g.: شَرْحٌ (sharḥ-un) *maṣdar* of شَرَحَ: يَشْرَحُ 'to explain'.

b) فِعَالٌ (fi'āl-un), e.g.: غِيَاب (ghiyāb-un) *maṣdar* of غابَ: يَغِيبُ 'to be absent'.

LESSON 16

Vocabulary

فاز فوزاً	to be successful, triumph, achieve, accomplish (a-u)	هَنَّأَ تَهْنِئَةً	to congratulate (ii)
شَرْحٌ	explanation	نُسْخَةٌ (ج نُسَخٌ)	copy
مُسابَقَةٌ	contest	طَالِبٌ (ج طُلَّابٌ، طَلَبَةٌ)	student (seeker of knowledge)
جَزَى يَجْزِي	to reward, recompense (a-i)	ضَخُمَ ضَخَامَةً	to be large, bulky, voluminous (u-u)
مُؤَلِّفٌ	author	ضَخْمٌ (ج ضِخامٌ)	voluminous
وَزَّعَ تَوْزِيعاً	to distribute (ii)	فَائِدَةٌ (ج فَوَائِدُ)	benefit, utility, advantage, profit, use
تَعَدَّدَ	to be numerous, manifold (v)	وَفَى يَفِي وَفَاءً	to be perfect, complete (a-i)
شَرَحَ شَرْحاً	to explain (a-a)	وَافٍ (الوَافِي)	full, complete, ample, abundant
مَسائِلُ	matters	لَوَّنَ تَلْوِيناً	to colour (ii)
حَوَى يَحْوِي	to contain (a-i)	وَضَّحَ تَوْضِيحاً	to make clear (ii)
صُورَةٌ (ج صُوَرٌ)	picture	جَلَّدَ تَجْلِيداً	to bind (a book) (ii)
خَدَمَ خِدْمَةً	to serve (a-u/a-i)	مُجَلَّدٌ	bound, volume
أَلَّفَ	to write (a book) (ii)	وَدَّعَ تَوْدِيعاً، وَدَاعاً	to bid farewell, say goodbye (ii)
جَمَاعَةٌ	group	إِسْتَقْبَلَ إِسْتِقْبَالاً	to receive (a guest) (x)
عَالِمٌ (ج عُلَمَاءُ)	learned man, scholar	شَغَّلَ تَشْغِيلاً	to start (a machine) (ii)
كَثُرَ	to be many, numerous (u-u)	مُكَيِّفٌ	air conditioner
حَيَّى يُحَيِّي تَحِيَّةً	to greet (ii)	مُخَيَّمُ الشَّبَابِ	youth camp
خَيَّمَ تَخْيِيماً	to camp (in tents) (ii)	وَقَّفَ تَوْقِيفاً	to stop (ii)
قَبَّلَ تَقْبِيلاً	to kiss (ii)	مَنَعَ	to prevent, hold back (a-a)
إِشْتَدَّ	to intensify, become severe (viii)	مَانِعٌ	objection, anything to prevent

سَجَّلَ تَسْجِيلاً	to register, to tape-record (ii)	شَرِيطٌ (ج أَشْرِطَةٌ)	tape (magnetic tape)
مُسَجِّلٌ	tape recorder	جَلِيلٌ	great, revered
شَفَقَةٌ	compassion, pity	حَدِيثُ عَهْدٍ بِالإِسْلامِ	new convert to Islam
رَحْمَةٌ	mercy	وَرِثَ يَرِثُ وِرَاثَةً	to inherit (i-i)
بِكُلِّ سُرُورٍ	with pleasure	دَعَا يَدْعُو دُعَاءً	to call, invite, invoke Allāh, pray (a-u)
سَلَّمَ تَسْلِيماً	to say *assalāmu alaikum* at the end of the *ṣalāh* (ii)	كَبَّرَ تَكْبِيراً	to say Allāhu akbar (ii)
صَلَّى على النَّبِيِّ	to invoke Allah's blessing on the Prophet ﷺ	سَرَّ	to please (a-u)
حَانَ	to draw near (a-i)	حَانَ وَقْتُ الصَّلاةِ	it is time for *ṣalāh*
عِنْدَمَا	when	أَذَّنَ يُؤَذِّنُ تَأْذِيناً، أَذَاناً	to call to prayer (ii)
اشْتَرَى اِشْتِرَاءً	to buy, to sell (viii)	تَرْجَمَ يُتَرْجِمُ تَرْجَمَةً	to translate (rb)
كَرَّرَ تَكْرِيراً	to repeat (ii)	هَرْوَلَ يُهَرْوِلُ هَرْوَلَةً	to walk fast (rb)
زَادَ يَزِيدُ زِيَادَةً	to grow, increase (a-i)	بَسْمَلَ يُبَسْمِلُ بَسْمَلَةً	to pronounce *Bismillāh* (rb)
مَيَّزَ تَمْيِيزاً	to distinguish, separate, select (ii)	صَدَقَ صِدْقاً	to speak the truth (a-u)
بَعْثَرَ يُبَعْثِرُ بَعْثَرَةً	to scatter (rb)	سَلِمَ سَلاماً، سَلامَةً	to be safe (i-a)
أَسْلَمَ إِسْلاماً	to become a Muslim (iv)	تَقَبَّلَ تَقَبُّلاً	to accept, grant ones prayer (v)
قَبِلَ قَبُولاً	to accept (i-a)	شَرَى شِرًى، شِرَاءً	to buy, to sell (a-i)
مُجَرَّدٌ	verb in its original form without additional letters	سَمَاعِيٌّ	a grammar rule based on tradition
مَزِيدٌ	verb in which one, two or three letters have been added	قِيَاسِيٌّ	a grammar rule based on analogy
سَبَّحَ تَسْبِيحاً	to praise, glorify (ii)	سَبَحَ سَبْحاً، سِبَاحَةً	to swim (a-a)
كَبِرَ كِبَراً	to advance in age (i-a)	عَلَّمَ تَعْلِيماً	to teach (ii)
عَلِمَ عِلْماً	to know (i-a)	وَضَحَ يَضِحُ وُضُوحاً	to become clear (a-i)

رَبَّى تَرْبِيَةً	to educate or bring up a child (ii)	وَضَّحَ تَوْضِيحاً	to make clear, to explain (ii)
سَمَّى تَسْمِيَةً	to name (ii)	صَوَّرَ تَصْوِيراً	to shape, photograph (ii)
حَدَّثَ تَحْدِيثاً	to speak to, to tell (ii)	رَتَّبَ تَرْتِيباً	to arrange (ii)
دَخَّنَ تَدْخِيناً	to smoke (a cigarette) (ii)	سَلَّحَ تَسْلِيحاً	to arm (ii)
عَلَّقَ تَعْلِيقاً	to suspend, hang (ii)	حَمِدَ حَمْداً	to praise (i-a)
جَلَدَ جَلْداً	to whip, flog (a-i)	حَمَّدَ تَحْمِيداً	to praise excessively (ii)
لَوَّنَ تَلْوِيناً	to colour (ii)	اِشْتَقَّ	to derive a word from another (viii)
رَحَّبَ تَرْحِيباً	to welcome (to say *marḥaban*) (ii)	خَتَمَ خَتْماً	to close, finish, end, seal (a-i)
وَطَّأَ تَوْطِئَةً	to pave the way, prepare (ii)	أَجَّلَ تَأْجِيلاً	to postpone (ii)
المُوَطَّأُ	name of the *ḥadīth* collection by Imām Mālik (lit. a paved way, an easy access to the study of *ḥadīth*)		
اِجْتِمَاعٌ	meeting	أَجَلٌ	appointed time, deadline
		أَجَلٌ مُسَمًّى	appointed time
إِلَى أَجَلٍ غَيْرِ مُسَمًّى	sine die (from the Latin "without day"). e.g. to adjourn indefinitely - without setting any future date of meeting		
عَقَلَ عَقْلاً	to understand, to be reasonable, realize (a-i)	خَطِيرٌ	dangerous
بَلَغَ بُلُوغاً	to reach, amount to (to come to knowledge) (a-u)	سَرَطَانٌ	cancer
عَيَّنَ تَعْيِيناً	to specify, earmark, appoint, single out (ii)	قَوَّى تَقْوِيَةً	to strengthen, fortify, invigorate (ii)
فَسَقَ فُسُوقاً	to deviate from the right course, act sinfully and immorally (a-u)		
فَاجِرٌ (ج فَجَرَةٌ، فُجَّارٌ)	libertine, debauchee (a person given to excessive indulgence in sensual pleasures)		
أُمَّةٌ (ج أُمَمٌ)	nation, community	دَوَاءٌ مُقَوٍّ	invigorating medicine, e.g. tonic
دَوْلَةٌ (ج دُوَلٌ)	state, country	مَلَأَ مَلْئاً	to fill (a-a)
نَهَى يَنْهَى نَهْياً	to prohibit (a-a)	قَاسَ يَقِيسُ قِيَاساً	to measure, to draw analogy (a-i)

LESSON 17

In this lesson we learn the following:

(1) *Bāb af'ala* (بابُ أَفْعَلَ):

This is another *bāb* from the *abwāb* of *mazīd*.
In this a *hamzah* is prefixed to the first radical which loses its vowel, e.g.:

نَزَلَ (nazala) 'he came down' : أَنْزَلَ (anzala) 'he brought down'

خَرَجَ (kharaja) 'he went out' : أَخْرَجَ (akhraja) 'he brought out'

The *muḍāri'*:

The *muḍāri'* should have been يُأَنْزِلُ (yu'anzil-u), but the *hamzah* along with its vowel is omitted.

So it becomes يُنْزِلُ (yunzil-u)[1].

Note that the حَرْفُ المُضارَعَةِ has *ḍammah* because the verb originally had four letters. So يَنْزِلُ (yanzil-u) is the *muḍāri'* for نَزَلَ and يُنْزِلُ (yunzil-u) is that of أَنزَلَ.

The *amr*:

Note that the *amr* is formed from the original form of the *muḍāri'*, and not from the existing form. So after omitting the حَرْفُ المُضارَعَةِ and the case-ending from تُأَنْزِلُ (tu'anzil-u) we get أَنْزِلْ (anzil).

The *maṣdar*:

The *maṣdar* of this *bāb* is on the pattern of إِفْعَالٌ (if'āl-un), e.g.:

إِنْزَالٌ from أَنْزَلَ (inzāl-un) 'sending down'

إِخْرَاجٌ from أَخْرَجَ (ikhrāj-un) 'bringing out'

إِسْلَامٌ from أَسْلَمَ (islām-un) 'becoming a Muslim'.

The *ism al-fā'il*:

As we have seen in *bāb fa''ala*, the حَرْفُ المُضارَعَةِ is replaced with mu-, e.g.:

يُسْلِمُ (yu-slim-u) 'he becomes a Muslim' : مُسْلِمٌ (mu-slim-un) 'a Muslim'

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[1] yuanzilu minus a = yunzilu.

يُمْكِنُ (yumkin-u) 'it is possible' : مُمْكِنٌ (mumkin-un) 'possible'

The *ism al-maf'ūl*:

It is just like the *ism al-fā'il* except that the second radical has *fatḥah*, e.g.:

يُرْسِلُ (yursil-u) 'he sends' : مُرْسِلٌ (mursil-un) 'one who sends'

: مُرْسَلٌ (mursal-un) 'one who has been sent'

يُغْلِقُ (yughliq-u) 'he closes': مُغْلِقٌ (mughliq-un) 'one who closes'

: مُغْلَقٌ (mughlaq-un) 'closed'

The noun of place and time (اِسْما المَكانِ والزَّمانِ):

It is the same as the *ism al-maf'ūl*, e.g.:

أَتْحَفَ : يُتْحِفُ (atḥafa:yutḥif-u) 'to present s.o. with a curio'

مُتْحَفٌ (mutḥaf-un) 'museum'

Here are some non-salim verbs transferred to this *bāb*:

	الماضِي	المُضارِع	المَصْدَر	إِسْمُ الفاعِل	إِسْمُ المَفْعُول
he made (him) stand	أَقامَ	يُقِيمُ	إِقامَةٌ	مُقِيمٌ	مُقامٌ
he believed	آمَنَ for أَأْمَنَ	يُؤْمِنُ	إِيمانٌ for إِئْمانٌ	مُؤْمِنٌ	مُؤْمَنٌ
he made (it) obligatory	أَوْجَبَ	يُوجِبُ	إِيْجابٌ for إِوْجابٌ	مُوجِبٌ	مُوجَبٌ
he completed	أَتَمَّ	يُتِمُّ	إِتْمامٌ	مُتِمٌّ	مُتَمٌّ
he put down	أَلْقَى	يُلْقِي	إِلْقاءٌ for إِلْقايٌ	مُلْقٍ (المُلْقِي)	مُلْقًى (المُلْقَى)

(2) The verb أَعْطَى 'he gave' is from *bāb af'ala*. The *muḍāri'* is يُعْطِي, the *maṣdar* is إِعْطاءٌ, the *amr* is أَعْطِ, *ism al-fā'il* is مُعْطٍ and the *ism al-maf'ūl* is مُعْطًى.

It takes two objects, e.g.:

أَعْطَيتُ بلالاً ساعةً 'I gave Bilāl a watch.'

In the Qur'an:

﴿ إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ١ ﴾ 'We have indeed given you abundance.'

The objects may be pronouns, e.g.:

مَن أَعْطَاكَهُ ؟ 'Who gave it to you?'

أَعْطانِيهِ المدرِّسُ 'The teacher gave it to me.'

(3) ولَوْ means 'even if', e.g.:

اِشْتَرِ هذا المُعْجَمَ وَلَوْ كانَ غالياً. 'Buy this dictionary even if it is expensive.'

أُحْضُرِ الاِمْتِحانَ وَلَوْ كُنْتَ مريضاً. 'Attend the examination even if you are sick.'

لَنْ أَسْكُنَ هذا البيتَ ولَوْ أَعْطَيْتَنِيهِ مَجَّاناً. 'I will not live in this house even if you give it to me free.'

Note that the verb after ولَوْ is *māḍī*.

(4) لامُ الاِبتِداءِ is a *lām* with a *fatḥah* prefixed to the *mubtada'* for the sake of emphasis, e.g.:

﴿ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ﴾

'And indeed the remembrance of Allāh is the greatest.' (Qur'ān, 29:45).

﴿ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ﴾

'And indeed a believing slave girl is better than a mushrikah even though she might be pleasing to you.' (Qur'ān, 2:221).

This *lām* is not to be confused with the preposition لِ which has a *kasrah*, but takes a *fatḥah* when prefixed to a pronoun, e.g.: لَهُ، لَكَ، لَهَا، لَكُمْ. The لامُ الاِبتِداءِ does not change the ending of the *mubtada'*.

(5) The verb أَصْبَحَ is a sister of كَانَ. It means 'to become in the morning', e.g.:

أَصْبَحَ حَامِدٌ مريضاً. ‘Ḥāmid fell ill in the morning.’

Here حَامِدٌ is the *ism* of أَصْبَحَ and مريضاً is its *khabar*. And in:

أَصْبَحْتُ نَشِيطاً. ‘I became active in the morning.’

Here the pronoun تُ is the *ism*.

It is also used in the sense of just ‘he became’ without reference to the timing, e.g.:

﴿ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَانًا ﴾

‘He united your hearts, and you became brothers by His grace.’ (Qur’ān. 3:103).

(6) أَوْشَكَ is a sister of كَانَ. Its *muḍāri‘* is يُوشِكُ. It means ‘he is about to …’, e.g.:

يُوشِكُ الطلابُ أَنْ يَرْجِعُوا إلى بِلادِهِم في الإجازةِ.

‘The students are about to return to their countries in the holidays.’

Here الطلابُ is its *ism* and *maṣdar mu’awwal*,[2] (أَنْ يَرجعوا) is the *khabar*.

Its *khabar* is always a *maṣdar mu’awwal*, i.e., أَنْ + the *muḍāri‘*.

Here is another example:

أُوشِكُ أَنْ أَتَزَوَّجَ. ‘I am about to get married.’

Here its *ism* is the *ḍamīr mustatir* (hidden pronoun) أَنا in the verb أُوشِكُ.

(7) يُرِيدُها لأَمْرٍ مَا. Here the word مَا is an adjective meaning ‘some’ or ‘certain’. لأَمْرٍ مَا means ‘for some reason’. Here are some more examples:

أَعْطِنِي كتاباً ما. ‘Give me some book.’

رَأَيتُهُ في مَكانٍ ما. ‘I have seen him somewhere.’

سَتَفْهَمُ هذا يوماً ما. ‘You will understand this some day.’

This مَا is called ما النَّكِرَةُ التَّامَّةُ المُبْهَمَةُ ‘the completely indefinite and vague *mā’*.

(8) The *alif* of ابْنٌ is omitted in writing also if it is between the names of the son and the father, e.g.:

محمَّدُ بْنُ وِلْيَم ‘Muhammad son of William.’

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[2] For the *maṣdar mu’awwal* (المَصْدَرُ المُؤَوَّلُ) see Lesson 10 in this Book.

This omission is subject to the following two conditions:

a) the father's name should not be preceded by any title. If it is preceded by a title, the *alif* should be retained, e.g.:

الحَسَنُ بْنُ عليٍّ. ‘Ḥasan son of ‘Alī.’, but

الحَسَنُ ٱبْنُ الإمامِ عليٍّ. ‘Ḥasan son of Imām ‘Alī.’

b) all the three words should be in the same line, e.g.:

خالدُ بْنُ الوَلِيدِ. If they are in different lines, the *alif* is not to be omitted, e.g.: خالدُ

ٱبْنُ الوَلِيدِ.

Note that the word preceding ٱبْنُ loses its *tanwīn*, e.g.:

بِلالُ بنُ حامدٍ (Bilāl-u bn-u Ḥāmid-in), not

بِلالٌ بنُ حامدٍ (Bilāl-un bn-u Ḥāmid-in).

Vocabulary

أَصْبَحَ	(1) to become in the morning, to become (sis kāna) (2) to spend the morning, to enter in the morning (complete verb). (iv)		
أَطْفَأَ إِطْفَاءً	to put out (fire) (iv)	نُورٌ (ج أَنْوَارٌ)	light
حَاجَةٌ (ج حَوَائِجُ)	need, necessity, requirement	وَرَقَةٌ	piece of paper (note)
سَهُلَ سُهُولَةً	to be easy (u-u)	إِسْهَالٌ	diarrhoea
نَشَاطٌ (ج أَنْشِطَةٌ)	activity	أَشْرَفَ (عَلى) إِشْرَافاً	to supervise (iv)
ثَقَافَةٌ	culture	ثَقَافِيٌّ	cultural
رَدَّ (عَلى) رَدّاً	to reply, send back (a-u)	هُنَيْهَةٌ	a little while
مُغْلَقٌ	closed (passive participle)	أَغْلَقَ	to close (iv)
خِطَابٌ	letter	مُتْحَفٌ (ج مَتَاحِفُ)	museum
أَثْنَى يُثْنِي (عَلى)	to praise (iv)	بَدا يَبْدُو	to appear, seem (a-u)
أَعْطَى يُعْطِي إِعْطَاءً	to give s.o. s.t. (iv)	سَرَّ سُرُوراً	to please (a-u)

to refuse, reject (a-a)	أَبَى يَأْبَى إِبَاءً	to please, delight, appeal (iv)	أَعْجَبَ إِعْجَاباً
matchless, unique	فَرِيدَةٌ	pleased, delighted (passive participle)	مُعْجَبٌ
to complete s.t. (iv)	أَتَمَّ إِتْمَاماً	completer (the one who completes, active participle)	مُتِمٌّ
to hate, detest (i-a)	كَرِهَ كَرَاهَةً	to make s.t. appear, to render victorious (iv)	أَظْهَرَ إِظْهَاراً
to disbelieve (a-u)	كَفَرَ كُفْراً	to think over, remind, ponder (ii)	فَكَّرَ تَفْكِيراً
to finish, end, come to a close (viii)	اِنْتَهَى اِنْتِهَاءً	to address (a question, request, etc) (ii)	وَجَّهَ تَوْجِيهاً
disbeliever (active participle)	كَافِرٌ (ج كَفَرَةٌ، كُفَّارٌ)	to be impossible (x)	اِسْتَحَالَ اِسْتِحَالَةً
		to be on the point of, to be about to (sis kāna) (iv)	أَوْشَكَ
to send (iv)	أَرْسَلَ إِرْسَالاً	to excuse, to absolve from guilt (a-i)	عَذَرَ عُذْراً، مَعْذِرَةً
		never mind, it doesn't matter, it is all right, may no harm come to you	لَا بَأْسَ
to inform (iv)	أَخْبَرَ إِخْبَاراً	to become a Muslim (iv)	أَسْلَمَ إِسْلَاماً
to cast, throw (iv)	أَلْقَى إِلْقَاءً	to answer (a prayer), grant (a request) (iv)	أَجَابَ (عَنْ) إِجَابَةً
		(1) to raise, make s.o. get up (2) to stay (3) to say *iqāmah* for *ṣalāh* (iv)	أَقَامَ إِقَامَةً
to enjoin, make s.t. obligatory (iv)	أَوْجَبَ يُوجِبُ إِيجَاباً	to believe (iv)	آمَنَ يُؤْمِنُ إِيمَاناً
way, road	طَرِيقٌ (ج طُرُقٌ جج طُرُقَاتٌ)	to turn (a-u)	دَارَ يَدُورُ دَوْراً
director (active participle)	مُدِيرٌ	to make s.t. turn, to set things going, to direct (iv)	أَدَارَ يُدِيرُ إِدَارَةً
to compel (iv)	أَكْرَهَ إِكْرَاهاً	to enter into the state of *ihrām* (iv)	أَحْرَمَ إِحْرَاماً
		(1) to indicate the system of case ending of a word (2) to analyze a sentence indicating the function of each word, its case-ending and reason for taking such ending. (iv)	أَعْرَبَ إِعْرَاباً
to prepare, to fix s.t. (iv)	أَعَدَّ	to hit (a target), to be right, to afflict (iv)	أَصَابَ إِصَابَةً

address	عُنْوَانٌ (ج عَنَاوِينُ)	envelope	ظَرْفٌ (ج ظُرُوفٌ)
to be permissible (a-u)	جَازَ جَوَازاً	sender of a letter (active participle)	مُرْسِلٌ
to leave, let be, renounce (a-u)	تَرَكَ تَرْكاً	addressee of a letter (passive participle)	مُرْسَلٌ إِلَيْهِ
extinction, vanishing, total ruin	فَنَاءٌ	to marry (a girl) (a-a)	نَكَحَ نِكَاحاً
to commit a crime (iv)	أَجْرَمَ	sheet covering the lower part of the body	إِزَارٌ (ج أُزُرٌ)
to live, to inhabitant	عَمَرَ	sheet covering the upper part of the body	رِدَاءٌ (ج أَرْدِيَةٌ)
even if	وَلَوْ	to grant s.t., to bring s.o. (iv)	آتَى
free (without money)	مَجَّاناً	shape, form	شَكْلٌ (ج أَشْكَالٌ)
recompense, reward	أَجْرٌ (ج أُجُورٌ)	purport, meaning, contents	مَضْمُونٌ
journey in the early morning	غَدْوَةٌ	to make, form (ii)	كَوَّنَ تَكْوِيناً
journey in the evening	رَوْحَةٌ	made up of (passive participle)	مُكَوَّنٌ
to finish, conclude (a-u)	فَرَغَ فَرَاغاً	to overtake, catch up (iv)	أَدْرَكَ إِدْرَاكاً
heart	فُؤَادٌ (ج أَفْئِدَةٌ)	to become (sis kāna)	صَارَ صَيْرُورَةً
blessing, favour, grace	نِعْمَةٌ (ج نِعَمٌ)	to join the hearts in love, to unite (ii)	أَلَّفَ
		to be on the point (of doing s.t.) (sis kāna) (iv)	أَوْشَكَ
to use (x)	اِسْتَعْمَلَ اِسْتِعْمَالاً	to prepare, fix up s.t. (iv)	أَعَدَّ
		to make s.t. obscure and undetermined (iv)	أَبْهَمَ إِبْهَاماً
		vague, ambiguous, unspecified (passive participle)	مُبْهَمٌ

LESSON 18

In this lesson we learn the following:

(1) Verbs are either transitive or intransitive. A transitive verb (الفِعْلُ المُتَعَدِّي) needs a subject which does the action, and an object which is affected by the action, e.g.:

قتلَ الجُنْدِيُّ الجاسُوسَ. ‘The soldier killed the spy.’

Here the soldier did the killing, so the word الجُنْدِيُّ is the *fā‘il* (the subject), and the one affected by the killing is the spy. So the word الجاسُوسَ is the *maf‘ūl bihi* (the object). Here is another example:

بَنَى إبراهِيمُ عليهِ السَّلامُ الكَعْبَةَ. ‘Ibrāhīm (peace be on him) built the Ka‘bah.’

An intransitive verb (الفِعْلُ اللازِمُ) needs only a subject which does the action. Its action is confined to the subject, and does not affect others, e.g.:

فَرِحَ المدرِّسُ. ‘The teacher was happy.’

خَرجَ الطُّلَّابُ. ‘The students went out.’

The subject of certain verbs affect others but not directly. They do this with the help of prepositions, e.g.:
‘I looked at him.’, ‘We believe in God.’. This happens in Arabic also, e.g.:

غَضِبَ المدرِّسُ على الطّالِبِ الكَسْلانِ. ‘The teacher got angry with the lazy student.’

ذَهَبْتُ بِالمريضِ إلى المُسْتشفى. ‘I took the patient to hospital.’

نَظَرْنا إلى الجَبَلِ. ‘We looked at the mountain.’

فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي. ‘Whoever dislikes my way is not of me.’

أُرِيدُ أنْ أَطَّلِعَ على مَنْهَجِ مَدْرَسَتِكَ. ‘I want to look into the syllabus of your school.’

لا أَرْغَبُ في السَّفَرِ هذا الأُسْبُوعَ. ‘I don't like to travel this week.’[1]

The object of such a verb is called المَفْعُولُ غَيْرُ الصَّرِيحِ (inexplicit object). It is *majrūr* because of the preposition, but it is in the place of *naṣb* (في مَحَلِّ نَصْبٍ).

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[1] Note that رَغِبَ في الشَّيْءِ means to like a thing and رَغِبَ عَنِ الشَّيْءِ means to dislike it.

(2) How to make an intransitive verb transitive?

We say in English '**Rise** and **raise** your hand'. ***Rise*** is intransitive, and by changing the pattern of the verb we get ***raise*** which is transitive. But this kind of change is very rare in English. In Arabic it is very common.

An intransitive verb can be made transitive by changing it to:

a) *bāb fa''ala* (فَعَّلَ), e.g.:

نَزَلَ (nazala) 'he got down' : نَزَّلَ (nazzala) 'he brought down'

نَزَلْتُ من السيّارةِ، ثمَّ نَزَّلتُ الطِّفْلَ.

'I got down from the car, then I took down the child.'

This process of changing an intransitive verb into a transitive verb by doubling the second radical is called التَّضْعِيفُ (doubling).

b) *bāb af'ala* (أَفْعَلَ), e.g.:

جَلَسَ (jalasa) 'he sat' : أَجلَسَ (ajlasa) 'he seated'

جَلَسْتُ في الصَّفِّ الأوَّلِ، وأَجْلَسْتُ الطِّفْلَ بِجانِبِي.

'I sat in the first row and I seated the child by my side.'

The *hamzah* which is prefixed to the verb in *bāb af'ala* is called هَمزَةُ التَّعْدِيَةِ (the transitive *hamzah*).

Certain verbs can be changed to both of these *abwāb*, e.g.: نَزَلَ : نَزَّلَ and أَنْزَلَ.

Most verb can be changed to either of these. One must learn this from books and dictionaries.

If a transitive verb is transferred to any of these two *abwāb* it becomes doubly transitive and takes two objects, e.g.:

دَرَسْتُ اللغةَ العَرَبِيَّةَ. 'I studied Arabic.'

Here the verb دَرَسَ has one object اللُّغَةَ.

دَرَّسْتُكَ اللغةَ العَرَبِيَّةَ. 'I taught you Arabic.'

Here it has two objects: كَ and اللُّغَةَ.

فَهِمَ بلالٌ الدَّرسَ. 'Bilāl understood the lesson.'

أَفْهَمَ بلالٌ إبراهيمَ الدَّرسَ. 'Bilāl explained the lesson to Ibrāhīm.'

(Literally ' Bilāl made Ibrāhīm understand the lesson.')

(3) أَرَى (arā) 'he showed' is *bāb af'ala* from رَأَى 'he saw'. It was originally أَرْأَى (ar'ā), but the second *hamzah* has been omitted. The *muḍāri'* is يُرِي (yurī) and the *amr* is أَرِ (ari).

This is how the *amr* is *isnāded* to the other pronouns of the second person:

أَرِنِي هذا الكتابَ يا عليُّ. أَرُونِي هذا الكتابَ يا إخوانُ.

أَرِينِي هذا الكتابَ يا مريَمُ. أَرِينَنِي هذا الكتابَ يا أَخَواتُ.

(4) We have just seen that when a verb is transferred to *bāb fa''ala* it becomes transitive, e.g.: نَزَّلَ from نَزَلَ. If the verb is already transitive with one object it becomes doubly transitive with two objects, e.g.: دَرَّسَ from دَرَسَ.

This *bāb* also signifies an extensive or intensive action. In Arabic the first is called التَّكْثِيرُ and the second المُبالَغَةُ.

a) an extensive action is one done on a large scale, or done repeatedly, e.g.:

قَتَلَ المُجرِمُ رَجُلاً.	'The criminal killed a man.' but
قَتَّلَ المُجْرِمُ أَهْلَ القَرْيَةِ.	'The criminal massacred the people of the village.'
جُلْتُ في هذا البَلَدِ.	'I went round this country' but
جَوَّلْتُ في مَشارِقِ الأَرْضِ ومَغارِبِها.	'I travelled extensively all over the world.'
فَتَحْتُ البابَ.	'I opened the door.' but
فَتَّحْتُ أَبْوابَ الفُصُولِ.	'I opened the doors of the classrooms.'
عَدَّ الرَّجُلُ مالَهُ.	'The man counted his money.' but
عَدَّدَ الرجُلُ مالَهُ.	'The man repeatedly counted his money.'

b) An intensive action is one done thoroughly and with great force, e.g.:

كَسَرتُ الكُوبَ.	'I broke the glass.' but
كَسَّرتُ الكُوبَ.	'I smashed the glass.'
قَطَعْتُ الحَبْلَ.	'I cut the rope.'
قَطَّعْتُ الحَبْلَ.	'I cut the rope to pieces.'

Note that the extensive action affects a number of objects, or one object a number of times, whereas an intensive action affects only one object only once but with great force.

(5) إِيَّاكَ والكِلَابَ means 'Beware of dogs!'. This is called التَّحْذِيرُ (warning).

Note that the noun after the *wāw* is *manṣūb*.

إِيَّاكَ is for masculine singular. For masculine plural it is إِيَّاكُمْ, feminine singular إِيَّاكِ and for feminine plural إِيَّاكُنَّ.

Here is a *ḥadīth*:

إِيَّاكُمْ والحَسَدَ، فَإِنَّ الحَسَدَ يَأْكُلُ الحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الحَطَبَ.

'Beware of jealousy, for jealousy eats up good deeds just as fire eats up firewood.'

(6) إِنَّما أنا مدرِّسٌ means 'I am only a teacher', i.e., I am a teacher, and nothing else.

إِنَّما is إِنَّ + مَا. This مَا is called مَا الكَافَّةُ i.e., the preventive *mā*, because it prevents إِنَّ from rendering the following noun *manṣūb*.

We say إِنَّمَا الأَعْمالُ بِالنِّيَّاتِ 'Actions are judged only by the intentions.' Here الأَعْمالُ is *marfū'* and not *manṣūb*.

Unlike إِنَّ the word إِنَّما is used in a verbal sentence as well, e.g.:

إِنَّما يَكْذِبُ 'He is only telling a lie.'

In the Qur'ān (9:18):

﴿ إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْأَاخِرِ ﴾

'Only those tend the mosques of Allāh who believe in Allāh and the Last Day.'

(7) وَاللّٰهِ 'By Allāh' is an oath[2]. In Arabic it is called القَسَمُ, and the statement that follows the *qasam* is called *jawāb al-qasam* (جَوابُ القَسَمِ).

If the *jawāb al-qasam* commences with a *māḍī* and is affirmative, it should take the emphatic لَقَدْ, e.g.:

وَاللّٰهِ لَقَدْ فَرِحْتُ كَثِيراً. 'By Allāh, I was greatly delighted.'

If however, the verb is *māḍī* but negative, it does not take the emphatic particle, e.g.:

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[2] The *wāw* used for oath is a preposition, that is why the noun following it is *majrūr*. It should not be confused with *wāw al-'aṭf* (وَاوُ العَطْفِ) which means 'and'.

وَاللّٰهِ ما رَأَيْتُهُ. ‘By Allāh, I did not see him.’[3]

(8) The verb أَمْسَى is a sister of كَانَ. It means ‘he became in the evening’, e.g.:

أَمْسَى الجَوُّ لَطِيفاً. ‘The weather became fine in the evening.’

Here الجَوُّ is *ism* and لَطِيفاً is its *khabar*. See أَصْبَحَ in Lesson 17.

(9) إِنَّ بِي صُداعاً شَديدًا ‘I am suffering from severe headache.’

ماذا بِكِ يا زيْنَبُ ؟ ‘What are you suffering from, Zainab?’

Note that many words denoting disease are on the pattern of فُعالٌ (fu‘ālun), e.g.:

صُداعٌ ‘headache’ زُكامٌ ‘cold’

دُوارٌ ‘vertigo’ سُعَالٌ ‘cough’.

(10) One of the patterns of the *maṣdar* is فَعَالٌ (fa‘ālun), e.g.:

ذَهابٌ ‘going’ from ذَهَبَ نَجَاحٌ ‘success’ from نَجَحَ.

(11) The plural of طَرِيقٌ is طُرُقٌ; and the plural of طُرُقٌ is طُرُقاتٌ.

This is called جَمْعُ الجَمْعِ (the plural of the plural). Some nouns have جَمْعُ الجَمْعِ, e.g.:

مَكَانٌ ‘place’ أَمْكِنَةٌ → أَمَاكِنُ

سِوارٌ ‘bracelet’ أَسْوِرَةٌ → أَساوِرُ

يَدٌ ‘hand’ أَيدٍ → أَيادٍ

The جَمْعُ الجَمْعِ mostly has the meaning of the plural. But in some cases it has a different meaning, e.g.:

أَيدٍ means ‘hands’ أَيادٍ means ‘favours’

بُيُوتٌ means ‘houses’ بُيُوتَاتٌ means ‘respectable families’.

[3] See Lesson 2.

(12) دَرَى 'he knew', أَدْرَى 'he made (him) know', i.e. 'he informed (him)'.

وَما أَدْرَاكَ أَنَّهُ يَكْذِبُ ؟ 'And what informed you that he is telling a lie?'

'How did you come to know that he is telling a lie?'

In the Qur'ān:

﴿ إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ١ وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ ٢ لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ٣ ﴾

'We have indeed revealed it on the Night of Decree. And what will inform you what the Night of Decree is. The night of Decree is better than a thousand months.'

This expression has been used in the Qur'an about thirteen times.

(13) The meaning of the poetic line:

ولَم أَرَ كَالمَعْرُوفِ: أَمَّا مَذاقُهُ   فَحُلْوٌ، وَأَمَّا وَجْهُهُ فَجَمِيلُ.

'I have not seen anything like a good deed: its taste is sweet, and its face is beautiful.'[4]

This line is used in some editions instead of the following line:

وَمَا التَّأْنِيثُ لِاسْمِ الشَّمْسِ عَيْبٌ   ولا التَّذْكِيرُ فَخْرٌ للهِلالِ

'The fact that the word *shams* is feminine is no discredit to the sun, nor is the masculine gender of *hilāl* a matter of pride for the moon.'

Vocabulary

شَرَقَ شُرُوقاً	to rise (of sun) (a-u)	أَمْسَى	to spend the evening, to enter into the evening (complete verb)
غَرَبَ غُرُوباً	to set (of sun) (a-u)	أَمْسَى	to become in the evening (sis kāna)
أَدْخَلَ	to make enter (iv)	أَخْرَجَ	to take out, remove (iv)
بَاهِرٌ	brilliant, dazzling	بِسُرْعَةٍ	quickly
نَتِيجَةٌ (ج نَتَائِجُ)	result	بَلَغَ بُلُوغاً	to reach, amount to (a-u)
مَشْرِقٌ (ج مَشَارِقُ)	east	إِيَّاكَ وَ...	beware of ...

[4] The word جَمِيلُ should have the *tanwīn*, but it has been omitted for metrical reasons.

دَرَّسَ تَدْرِيساً	to teach (ii)	جَوَّلَ تَجْوِيلاً، تَجْوَالاً	to go around or travel excessively (ii)
أَرَى يُرِي إِرَاءَةً	to show (iv)	مَغْرِبٌ (ج مَغَارِبُ)	(1) West (2) time of sunset
أَسْمَعَ إِسْمَاعاً	to make s.o. hear, to say (iv)	بَيْتٌ (ج أَبْيَاتٌ)	couplet, verse
فَهَّمَ تَفْهِيماً	to make s.o. understand, to explain (ii)	نَطَقَ نُطْقاً	to utter, pronounce, speak (a-i)
أَدْرَى يُدْرِي إِدْرَاءً	to inform, notify, let be known (iv)	فَرَّحَ	to please, to gladden, to delight (ii)
أَكْذَبَ	to cause s.o. to lie (iv)	عَزَّ يَعِزُّ عِزَّةً	to be mighty, powerful, noble (a-i)
حَدِيثٌ	speech, talk	جَلَّ يَجِلُّ جَلاَلاً، جَلاَلَةً	to be great, powerful, sublime (a-i)
ظَنَّ ظَنّاً	to think, to deem (a-u)	جَلِيلٌ	great, revered
إِثْمٌ (ج آثَامٌ)	sin	أَثِمَ يَأْثَمُ إِثْماً، مَأْثَماً	to commit a sin, a crime (i-a)
ظَنٌّ (ج ظُنُونٌ)	assumption, doubt, suspicion	عَيْبٌ (ج عُيُوبٌ)	defect, fault, flaw
ذَكَّرَ تَذْكِيراً	(1) to remind, (gr) to treat a word as masculine (ii)	فَخْرٌ	pride
أَنَّثَ تَأْنِيثاً	(gr) to feminize, give the feminine ending/form (ii)	اِنْقَسَمَ	to be divided, distributed (vii)
اِعْتَبَرَ	to take into account (viii)	اِعْتِبَارٌ	consideration
تَعَدَّى	(1) to overstep, traverse, go beyond, (gr) to be transitive (v)		
لاَزِمٌ	(gr) intransitive	حَدَثٌ	(gr) action of a verb
مُتَعَدٍّ	transitive (active participle)	تَجَاوَزَ تَجَاوُزاً	to go beyond, overstep, cross (vi)
وَقَعَ يَقَعُ وُقُوعاً	to fall down, come to pass, happen, be located, be situated (a-a)	يَحْتَاجُ	need
قَبِلَ قَبُولاً	to accept (i-a)	أَثَرٌ (ج آثَارٌ)	effect
		عَادَ يَعُودُ عَوْداً، عَوْدَةً، عِيَادَةً	(1) to return (2) to visit a sick person (a-u)

سَامٌّ	venomous, poisonous	رَغِبَ عَنْ	to dislike
رَغِبَ فِي	to desire, covet, crave (i-a)	وَاسِطَةٌ	moderate, middle
مَنْهَجٌ (ج مَنَاهِجُ)	syllabus, curriculum	أَطْلَعَ	to inform, give an insight (iv)
صَرِيحٌ	pure, unadulterated	تَعِبَ تَعَباً	to be or become tired (i-a)
مَيَّزَ تَمْيِيزاً	to distinguish, separate, select (ii)	عَامِلٌ (ج عُمَّالٌ)	labourer, worker
		ضَيْفٌ (ج ضُيُوفٌ، أَضْيَافٌ)	guest
صَارَ صَيْرُورَةً	to become (sis kāna)	رَحَّبَ تَرْحِيباً	to welcome (ii)
نَقَلَ نَقْلاً	to move s.t. from its place, transport, transfer, remove (a-u)	إِسْعَافٌ	first aid
سَيَّارَةُ الإِسْعَافِ	ambulance	وَضَحَ يَضِحُ وُضُوحاً	to become clear (a-i)
نَجَا يَنْجُو نَجَاةً	to escape, be saved (a-u)	اِتَّضَحَ يَتَّضِحُ	to become. clear (viii)
نَجَّى يُنَجِّي تَنْجِيَةً	to save (ii)	نَزَّلَ تَنْزِيلاً	to bring down, send down (ii)
اِنْقَلَبَ اِنْقِلَاباً	(1) to be turned upside down (2) to return (vii)	نَوَّمَ تَنْوِيماً	to put s.o. to sleep, to induce sleep (ii)
عَدَّى تَعْدِيَةً	(gr) to transfer an intransitive verb into a transitive verb (ii)	حَشَرَةٌ	insect
جُوعٌ	hunger	جَفَّ جَفَافاً	to become dry (a-i)
ضَعَّفَ تَضْعِيفاً	(1) to redouble (2) (gr) to change a verb into form ii (ii)		
أَبْكَى إِبْكَاءً	to make s.o. cry (iv)	ذَاقَ يَذُوقُ ذَوْقاً، مَذَاقاً	to taste (a-u)
نَكَحَ نِكَاحاً	to marry (a girl) (a-a)	أَذَاقَ يُذِيقُ إِذَاقَةً	to make s.o. taste (iv)
أَنْكَحَ إِنْكَاحاً	to give (a girl) in marriage (iv)	اِعْتَمَرَ	to perform *Umrah* (viii)
ظَلَمَ ظُلْماً	to wrong, do wrong, oppress, treat unjustly (a-i)	سُوءٌ	evil
قَصَّرَ تَقْصِيراً	to shorten (ii)	شَعْرٌ	hair
خَطَبَ خِطْبَةً	to ask for a girl's hand in marriage (a-u)	مُحْرِمٌ	pilgrim in the state of *iḥrām*

		عَصَى يَعْصِي عِصْيَاناً، مَعْصِيَةً	to disobey (a-i)
		عِصْيَانٌ	disobedience
عِصْيَانٌ	disobedience	حَبَّبَ يُحَبِّبُ تَحْبِيباً	to make s.o. like s.t., to endear (ii)
فَسَقَ فُسُوقاً	to deviate from the right course, act sinfully and immorally (a-u)		
كَرَّهَ (إلى) تَكْرِيهاً	to make s.o. dislike s.t. (ii)	كَذَّبَ	to accuse s.o. of lying (ii)
كَرِهَ كَرَاهَةً	to hate, detest (i-a)	خِيَاطٌ	needle
مَكْرُوهٌ	hated, detested	خَيْطٌ (ج خُيُوطٌ)	thread
أَبَى يَأْبِي إِبَاءً	to refuse, reject (a-a)	أَحْيَا يُحْيِي إِحْيَاءً	to give life (iv)
أَسْفَلُ	the low	طَمْأَنَ يُطَمْئِنُ طَمْأَنَةً	to reassure, set s.o. mind at rest, comfort (rb)
كَثَّرَ تَكْثِيراً	(1) to increase, multiply (gr) action affecting many (e.g. kill and massacre) (ii)		
بَالَغَ مُبالَغَةً	(1) to exaggerate (gr) action denoting intensity (e.g. break and smash) (iii)		
أَضَلَّ إِضْلالاً	to mislead, to lead stray (iv)	جَالَ جَوْلَةً	to roam, go round, rove (a-u)
سَمٌّ	eye (of a needle)	وَلَجَ يَلِجُ وُلُوجاً	to penetrate, go thru (a-i)
عَدَّدَ تَعْدِيداً	to count many times (ii)	مَزَّقَ تَمْزِيقاً	to tear into pieces (ii)
غَلَّقَ تَغْلِيقاً	to close (doors) (ii)	سَامَ يَسُومُ سَوماً	to inflict (a punishment) (a-u)
ذَبَحَ يَذْبَحُ	to slaughter (a-a)	حَذِرَ حَذَراً	to be cautious, to fear (i-a)
ذَبَّحَ تَذْبِيحاً	to slaughter excessively (denoting intensive or extensive) (ii)	حَذِرٌ	cautious
حَذَّرَ تَحْذِيراً	to warn, to caution s.o. (ii)	تَحْذِيرٌ	warning
نَبَّهَ تَنْبِيهاً	to draw s.o. attention, to notify (ii)	تَنْبِيهٌ	notification
خَطَبَ خُطْبَةً	to deliver a sermon (a-u)	أَحْضَرَ إِحْضَاراً	to bring, fetch (iv)
خَاطَبَ مُخَاطَبَةً	to address, talk, speak, direct ones words (iii)		

to be lazy (i-a)	كَسِلَ كَسَلاً	to avoid (viii)	اِجْتَنَبَ اِجْتِنَاباً
laziness	كَسَلٌ	to smoke (a cigarette) (ii)	دَخَّنَ تَدْخِيناً
to destroy, ruin (iv)	أَهْلَكَ	to make s.o. sick, ill (iv)	أَمْرَضَ
destroyer (active participle)	مُهْلِكٌ	to be jealous (a-u)	حَسَدَ حَسَداً
firewood	حَطَبٌ	good deed, good thing	حَسَنَةٌ

مُحْدَثَاتُ الأُمُورِ — religious practices and beliefs not based on the teaching of Qur'an and the *sunnah* but invented after the time of the Prophet (saw)

display by a woman of her charms	تَبَرُّجٌ	being unveiled, not covering the face (woman)	السُّفُورُ
way, road	طَرِيقٌ (ج طُرُقٌ، طُرُقَاتٌ)		
to go astray, loose ones way, to err (a-i)	ضَلَّ ضَلاَلاً، ضَلاَلَةً	to go, move, travel (a-i)	سَارَ يَسِيرُ سيراً
tablebearer	نَمَّامٌ	to clean (ii)	نَظَّفَ تَنْظِيفاً
the work of a tablebearer	نَمِيمَةٌ	innovation in religious matters	بِدْعَةٌ (ج بِدَعٌ)
affirmative	مُثْبَتٌ	to prevent, to hold back, refrain (a-u)	كَفَّ كَفّاً

ما الكافَّةُ — the particle *mā* in *innamā* (meaning only) so called because it prevents *inna* from rendering the following noun *manṣūb*.

عَيَّنَ تَعْيِيناً — to specify, earmark, appoint, single out (ii)

to contact, to be connected, attached (viii)	اِتَّصَلَ (وَصَلَ) اِتِّصَالاً	to confirm (iv)	أَثْبَتَ إِثْبَاتاً

حُكْمٌ — ruling

أَوْجَبَ يُوجِبُ إِيْجاباً — (1) to enjoin, make s.t. obligatory (2) gr. affirmation (iv)

to overtake, to catch up (iv)	أَدْرَكَ إِدْرَاكاً	(gr) to be the first word in a sentence (v)	تَصَدَّرَ تَصَدُّراً
moderate	مُعْتَدِلٌ	(gr) to emphasize the verb with the heavy nun. (ii)	أَكَّدَ تَأْكِيداً
tired, weary	مُتْعَبٌ	shape, shaping	تَقْدِيمٌ

أَعْرَبَ إِعْرَاباً — (1) to indicate the system of case ending (2) to analyze a sentence (iv)

LESSON 19

In this lesson we learn the following:

(1) *Bāb* فَاعَلَ (fā‘ala): In this *bāb* an *alif* is added after the first radical, e.g.:

قَابَلَ	(qābala)	'he met'	شَاهَدَ	(shāhada)	'he watched'
سَاعَدَ	(sā‘ada)	'he helped'	حَاوَلَ	(ḥāwala)	'he tried'
رَاسَلَ	(rāsala)	'he corresponded'	لَاقَى	(lāqā)	'he met'.

The *muḍāri‘*: As the verb is made up of four letters, the حَرْفُ الْمُضارَعَةِ takes *ḍammah*, e.g.:

يُقَابِلُ (yu-qābil-u) يُسَاعِدُ يُحَاوِلُ يُلَاقِي.

The *amr*: After omitting the حَرْفُ الْمُضارَعَةِ and the case-ending from:

تُقابِلُ we get: قابِلْ (tu-qābil-u : qābil).

The yā' is omitted from *nāqiṣ* verb. So the *amr* of

تُلَاقِي is لَاقِ.

The *maṣdar*: This *bāb* has two *maṣdars*:

a) one is on the pattern of مُفَاعَلَةٌ (mufā‘alat-un), e.g.:

سَاعَدَ : مُسَاعدَةٌ 'help' قَابَلَ : مُقَابَلَةٌ 'meeting' حَاوَلَ : مُحَاوَلَةٌ 'trying'

In *nāqiṣ* verbs -aya- is changed to -ā-, e.g.:

لَاقَى : مُلَاقَاةٌ 'meeting' (mulāqāt-un) for the original مُلَاقَيَةٌ (mulāq**aya**t-un)

بَارَى : مُبَارَاةٌ 'contest, match' (mubār**ā**t-un) for the original مُبَارَيَةٌ (mubār**aya**t-un).

b) the other is on the pattern of فِعَالٌ (fi‘āl-un), e.g.:

جَاهَدَ : جِهَادٌ 'striving' نَافَقَ : نِفَاقٌ 'hypocrisy'

In *nāqiṣ* verbs the yā' is changed to *hamzah*, e.g.:

نَادَى : نِدَاءٌ 'calling' (nidā'un) for the original نِدَايٌ (nidā**y**-un).

The *ism al-fā‘il*:

يُرَاسِلُ : مُرَاسِلٌ (murāsil-un) 'correspondent' يُشَاهِدُ : مُشَاهِدٌ (mushāhid-un) 'viewer'

يُلَاقِي : مُلَاقٍ (mulāqi-n) 'one who meets' يُنَادِي : مُنَادٍ (munādi-n) 'one who calls".

The *ism al-maf‘ūl*: This is just like the *ism al-fā‘il* except that the second radical has *fatḥah*, e.g.:

مُرَاقِبٌ : يُرَاقِبُ (murāqib-un) 'one who observes'

مُرَاقَبٌ (murāqab-un) 'one who is observed'

مُخَاطِبٌ : يُخَاطِبُ (mukhāṭib-un) 'one who addresses'

مُخَاطَبٌ (mukhāṭab-un) 'one who is addressed'

مُبَارِكٌ : يُبَارِكُ (mubārik-un) 'he blesses'

مُبَارَكٌ (mubārak-un) 'blessed'

مُنَادٍ : يُنَادِي (munādi-n) 'one who calls'

مُنَادًى (munāda-n) 'one who is called'

The noun of place and time: It is the same as the ***ism al-maf'ūl*, e.g.:**

يُهَاجِرُ 'he migrates' : مُهَاجَرٌ 'place of migration'

(2) We have seen *lām al-ibtidā'* in Lesson 17, e.g.:

لَبَيْتُكَ أَجْمَلُ 'Indeed your house is more beautiful.'

Now if we want to use إِنَّ also in this sentence, the *lām* has to be pushed to the *khabar*, as two particles of emphasis cannot come together in one place. So the sentence becomes:

إِنَّ بَيْتَكَ لَأَجْمَلُ 'Surely your house is indeed more beautiful.'.

After its removal from its original position the *lām* is no longer called *lām al-ibtidā'*. It is now called اللَّامُ الْمُزَحْلَقَةُ (the displaced *lām*).

A sentence with both إِنَّ and the *lām* is more emphatic than one with إِنَّ or the *lām* only.

Here are some more examples:

﴿ وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ ٱلْعَنكَبُوتِ ﴾

'Indeed the frailest of houses is the spider's house.' (Qur'ān, 29:41).

﴿ إِنَّ إِلَٰهَكُمْ لَوَٰحِدٌ ٤ ﴾

'Indeed your God is One.' (Qur'ān, 37:4).

﴿ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ ﴾

'Indeed the first sanctuary appointed for mankind is the one which is in Bakkah (Makkah).' (Qur'ān, 3:96).

﴿إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ ١٩﴾

'Indeed the harshest of all voice is the voice of the ass.' (Qur'ān, 31:19).

(3) The particle قَدْ is prefixed to the verb, both *māḍī* and *muḍāri'*.

a) With *māḍī* denotes certainty (التَّأكِيدُ), e.g.:

قَدْ دَخَلَ المدرِّسُ الفصْلَ. 'The teacher has already entered the class.'

قدْ فَاتَتْكَ دُرُوسٌ. 'You did miss many lessons.'

b) With the *muḍāri'* it denotes one of the following things:

1) doubt or possibility (الشَّكُّ والاحْتِمالُ), e.g.:

قَدْ يَعُودُ المُدِيرُ غداً. 'The headmaster may return tomorrow.'

قَدْ يَنْزِلُ المَطَرُ اليَوْمَ. 'It may rain today.'

2) rarity or paucity (التَّقْلِيلُ), i.e., it conveys the sense of 'sometimes', e.g.:

قَدْ يَنْجَحُ الطالبُ الكَسْلانُ. 'A lazy student sometimes passes the examination.'

قدْ يَصْدُقُ الكَذُوبُ. 'A liar sometimes tell the truth.'

3) certainty (التَّحْقِيقُ), e.g.:

﴿وَقَد تَّعْلَمُونَ أَنِّي رَسُولُ ٱللَّهِ إِلَيْكُمْ﴾

'While you know for sure that I am the messenger of Allāh to you.' (Qur'ān, 61:5)

(4) The plural of ذُو is ذَوُو. It is declined like the sound masculine plural, i.e., its *raf'*-ending is *wāw*, and *naṣb/jarr* -ending is *yā'*, e.g.:

raf': ذَوُو القُرْبَى أَحَقُّ بِمُساعَدَتِكَ. 'Relatives deserve your help more.'

Here ذَوُو is *marfū'* as it is *mubtada'*, and its *raf'*-ending is *wāw* (dhawū).

naṣb: سَاعِدْ ذَوِي العِلْمِ. 'Help people of knowledge.'

Here ذَوِي is *manṣūb* because it is *maf'ūl bihi*, and the *naṣb*-ending is *yā'* (dhawī).

jarr: سَألتُ عنْ ذَوِي الحاجاتِ. 'I asked about needy people.'

Here ذَوِي is *majrūr* because it is preceded by a preposition, and the *jarr*-ending is *yā'* (dhawī).

(5) We have learnt لَكِنَّ in Book Two (Lesson 3). It is a sister of إِنَّ, and its *ism* is *manṣūb*, e.g.:

جاء بلالٌ، لَكِنَّ حامداً لم يَجِئْ. ‘Bilāl came, but Ḥāmid did not come.’

Its *nūn* has *shaddah*, but it is also used without the *shaddah*, i.e., لَكِنْ (lākin), and in this case it loses two of its characteristics:

a) It does not render the noun following it *manṣūb*, e.g.:

جاءَ المدرِّسُ، لَكِنِ الطُّلَّابُ ما جاءوا.

‘The teacher came but the students did not come.’

Here الطُّلَّابُ is *marfū‘*.

In the Qur’ān (19:38):

﴿ لَٰكِنِ ٱلظَّٰلِمُونَ ٱلْيَوْمَ فِى ضَلَٰلٍ مُّبِينٍ ٣٨ ﴾

‘But the wrong-doers are today in manifest error.’

Note الظَّالِمُونَ not الظَّالِمينَ.

b) It may also be used in a verbal sentence, e.g.:

غَابَ عليٌّ، ولَكِنْ حَضَرَ أحْمدُ.

‘Ali was absent, but Ahmad attended.’

In the Qur’ān (2:12)

﴿ وَلَٰكِن لَّا يَشْعُرُونَ ١٢ ﴾

‘But they do not perceive.’

(6) The كَ in ذَلِكَ، تِلْكَ، أُولئِكَ may be replaced with كِ، كُمْ، كُنَّ according to whom you are speaking to, e.g.:

لِمَنْ ذَلِكَ البَيْتُ يابِلالُ ؟ لِمَنْ ذَلِكُمُ البَيْتُ ياإِخوانُ ؟

لِمنْ ذَلِكِ البيتُ يامَريمُ ؟ لِمنْ ذَلِكُنَّ البيتُ ياأَخواتُ ؟

تِلْكَ السَّاعَةُ جميلةٌ ياحامدُ. تِلْكُمُ السَّاعَةُ جميلةٌ ياإِخْوانُ.

تلْكِ السَّاعَةُ جميلةٌ يامريمُ. تِلْكُنَّ السَّاعَةُ جميلةٌ ياأَخواتُ.

This is called تَصَرُّفُ كافِ الخِطابِ and it is optional.

In the Qur‘ān:

﴿ ذَٰلِكُمْ خَيْرٌ لَّكُمْ ﴾

'That is better for you.' (2:54).

أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُوْلَٰئِكُمْ

'Are your unbelievers better than those?' (54:43).

قَالَ كَذَٰلِكِ

'He said "Thus it will be"' (19:21).

وَنُودُوٓاْ أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ٤٣

'It will be announced to them, this is Paradise you have been enabled to inherit for what you used to do.' (7:43).

(7) The *muḍāri'* is sometimes used for the *amr* as in the Qur'ān (61:11)

تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ

Here تُؤْمِنُونَ is for آمِنوا 'believe'. That is why يَغْفِرْ in the next *āyah* is *majzūm*.[1]

(8) One of the *maṣdar* patterns is فِعَالَةٌ (fi'ālat-un), e.g.:

عادَ: عِيادَةٌ 'visiting the sick'

قَرَأَ: قِرَاءَةٌ 'reading'.

(9) مُضِيٌّ 'lapse, passing' is the *maṣdar* of مَضَى. It is on the pattern of فُعُولٌ, and is originally مُضُويٌ (muḍūy-un), but because of the final *yā'*, the *wāw* has been changed to *yā'*, and the *ḍammah* of the ض subsequently changed to *kasrah*, and the word became مُضِيٌّ (muḍiyy-un).

(10) The broken plural pattern فَعَالِلُ (fa'ālil-u) like دَفَاتِرُ ،فَنادِقُ is called مُنْتَهَى الجُمُوعِ, and its singular form has four letters.[2]

If the plural of a word with more than four letters is formed on this pattern, only four consonants are retained in the plural and the rest are dropped, e.g.:

بَرْنامَجُ 'programme' has five consonants.

Its plural is بَرَامِجُ. Note that the letter ن and *alif* have been dropped.

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[1] For الجَزْمُ بِالطَّلَبِ see Lesson 13.

[2] The plural pattern فَعَالِيلُ is also called مُنْتَهَى الجُمُوعِ, e.g., فِنْجانٌ : فَنَاجِينُ ،دُكَّانٌ : دَكَاكِينُ.

Here are some more examples:

سَفَرْجَلٌ : سَفَارِجُ 'quince' عَنْكَبُوتٌ : عَنَاكِبُ 'spider'

عَنْدَلِيبٌ : عَنَادِلُ 'nightingale' مُسْتَشْفًى : مَشَافٍ 'hospital'[3]

(11) The plural of خَطِيئَةٌ is خَطَايَا. Here are some examples of this pattern:

هَدِيَّةٌ	هَدَايَا	'gift'
مَنِيَّةٌ	مَنَايَا	'fate, death'
زَاوِيَةٌ	زَوَايَا	'angle'.

Vocabulary

سَافَرَ مُسَافَرَةً	to travel (iii)	عَفَا يَعْفُو عَفْواً	to forgive (a-u)
عَافَى مُعَافَاة	to restore to health (iii)	جَاهَدَ مُجَاهَدَةً، جِهاداً	to strive (iii)
أَصْلاً	originally	ذُو (ذَوُو، ذَاتُ، ذَوَاتُ)	having, possessing
هَاجَرَ مُهَاجَرَةً	to emigrate (iii)	قُرْبَى	kinship
قَابَلَ مُقَابَلَةً	to meet, have an interview (iii)	رَاسَلَ مُرَاسَلَةً	to correspond (iii)
عَمٌّ (ج أَعْمَامٌ)	paternal uncle	دَائِماً	always
خَالٌ (ج أَخْوَالٌ)	maternal uncle	أَعْجَبَ إِعْجَاباً	to please, delight, appeal (iv)
وَلَدٌ (ج أَوْلَادٌ)	(1) boy (2) offspring (denoting singular, plural, masc., fem)		
هَبَطَ هُبُوطاً	to descend (a-i)	بَارَكَ مُبَارَكَةً	to bless (iii)
مَهْبِطٌ	place of descending		
مَهْبِطُ الوَحْيِ	land where revelation came to Prophet ﷺ, i.e., Madinah		
وَحْيٌ	sign, revelation	مَضَى مُضِيّاً	to depart, leave, go away (a-i)

[3] مُسْتَشْفًى has also a sound feminine plural مُسْتَشْفَيَاتٌ .

مُهَاجَرٌ	place where one migrates to	مَاضٍ (الماضِي)	past
بَدَأَ بَدْءاً	to start, begin, commence (a-a)	سَبَقَ سَبْقاً	to precede (a-i)
حَاوَلَ مُحَاوَلَةً	to try (iii)	سَابِقٌ	preceding, previous
عِنْدَ	at, with	وَاظَبَ مُوَاظَبَةً	to be regular, attend regularly (iii)
سَاعَدَ مُسَاعَدَةً	to help (iii)	سَامَحَ مُسَامَحَةً	to forgive (iii)
رَاجَعَ مُرَاجَعَةً	to revise (iii)	أَنْجَى يُنْجِي إِنْجَاءً	to save (iv)
أَلِمَ	to be in pain, suffer	مُقَاتِلٌ	fighter
أَلِيمٌ	most painful, very agonizing (intensive active participle)	أَدْخَلَ	to admit, enter s.o., put in, insert (iv)
جَنَّاتُ عَدْنٍ	name of Gardens in Paradise	عَدْنٌ	paradise, Eden, eternity
حَثَّ حَثّاً	to urge, goad, prompt (a-u)	بُنْيَانٌ	building, structure
قَاتَلَ مُقَاتَلَةً، قِتَالاً	to fight (iii)	سَكَنَ سُكُوناً، سَكَناً	to live, dwell, inhabitate (a-u)
رَصَاصٌ	lead (metal)	مَسْكَنٌ (ج مَسَاكِنُ)	dwelling
بُنْيَانٌ مَرْصُوصٌ	(1) compact building (2) building built with molten lead		
لَاقَى يُلَاقِي مُلَاقَاةً	to meet (iii)	صَفٌّ (ج صُفُوفٌ)	row, rank, file
أَفَادَ يُفِيدُ إِفَادَةً	to signify, notify, inform, be useful (iv)	عَدُوٌّ	enemy
ثَبَّتَ تَثْبِيتاً	to fix, consolidate, strengthen (ii)	شَاهَدَ مُشَاهَدَةً	to watch (TV, etc) (iii)
نَعَسَ نُعَاساً	to feel drowsy (a-a/u)	آخَذَ يُؤَاخِذُ مُؤَاخَذَةً	to censure, punish (iii)
مُبَارَاةٌ	match, game	مُنْتَصَفٌ	middle
شَاشَةٌ	T.V. screen	اِنْبَغَى	to be proper, becoming (vii)
ضَيَّعَ تَضْيِيعاً	to waste, lose, let s.t. get lost (ii)	نَادَى يُنَادِي نِدَاءً	to call, call out (iii)
صَافَحَ مُصَافَحَةً	to shake hands (iii)	تِجَارَةٌ	commerce, trade

دَلَّ (على) دَلالَةً	to show, demonstrate, point out, direct, signify, indicate (a-u)		
قَاتَلَ مُقَاتَلَةً، قِتالاً	to fight (iii)	نَافَقَ مُنَافَقَةً، نِفَاقاً	to be hypocritical (iii)
مُرَاقِبٌ	controller of attendance in schools	مُنَافِقٌ	hypocrite
عِلاَجٌ	medical treatment	عَالَجَ مُعَالَجَةً، عِلاَجاً	to treat (a patient) (iii)
خَاطَبَ مُخَاطَبَةً	to address, talk, speak, direct one's words (iii)	رَاقَبَ مُرَاقَبَةً	to supervise (iii)
مُخَاطَبٌ	person spoken to	بَرْنَامَجٌ (ج بَرَامِجُ)	programme
مُرَاسِلُ صَحِيفَةٍ	newspaper correspondent (a reporter)	اِسْتَفْتَحَ اِسْتِفْتَاحاً	to commence (x)
أَخْطَأَ	to make a mistake (iv)	صَحِيفَةٌ (ج صُحُفٌ)	newspaper
دُعَاءٌ (ج أَدْعِيَةٌ)	call, invocation of Allah, supplication, prayer		
بَاعَدَ مُبَاعَدَةً	to separate, remove (iii)	دَنَسٌ (ج أَدْنَاسٌ)	dirt, filth
نَقَّى تَنْقِيَةً	to cleanse, purify (ii)	ثَلْجٌ (ج ثُلُوجٌ)	ice, snow
بَرَدٌ	hailstone	وَهَنَ يَهِنُ وَهْناً	to be weak (a-i)
أَنْذَرَ إِنْذاراً	to warn (iv)	أَوْهَنُ	weakest
شَكَّ شَكّاً	to doubt (a-u)	عَائِلَةٌ (ج عَوَائِلُ)	family
اِحْتَمَلَ اِحْتِمالاً	to be probable (viii)	أُولُو	having, possessing same as ذَوُو
اِحْتِمالٌ	possibility, probability	بَأْسٌ	(1) harm, hurt (2) strength, might (3) war
شَعَرَ شُعُوراً	to perceive, feel, realize (a-u)	تَصَرَّفَ تَصَرُّفاً	to change (v)
رَوَى يَرْوِي رِوَايَةً	to report (a *ḥadīth*) (a-i)	هَوَى هُوِيّاً	to fall, swoop down (a-i)
هَدِيَّةٌ (ج هَدَايَا)	gift, present	سَفَرْجَلٌ (ج سَفَارِجُ)	quince (fruit)
مَطِيَّةٌ (ج مَطَايَا)	riding animal	عَنْكَبُوتٌ (ج عَنَاكِبُ)	spider

nightingale	عَنْدَلِيبٌ (ج عَنَادِلُ)	merit, advantage	مَزِيَّةٌ (ج مَزَايَا)
creation	بَرِيَّةٌ (ج بَرَايَا)	military detachment	سَرِيَّةٌ (ج سَرَايَا)
hospital	مُسْتَشْفًى (ج مُسْتَشْفَيَاتٌ)	splinter	شَظِيَّةٌ (ج شَظَايَا)
to waste, lose, let s.t. get lost (ii)	ضَيَّعَ تَضْيِيعاً	corner, angle	زاوِيَةٌ (ج زَوَايَا)

LESSON 20

In this lesson we learn the following:

(1) *Bāb* تَفَعَّلَ. This *bāb* is formed by prefixing ta to *bāb* فَعَّلَ (ta + fa‘‘ala), e.g.:

تَعَلَّمَ (ta-‘allama) ‘he learnt’ تَكَلَّمَ (ta-kallama) ‘he spoke’

تَغَدَّى (ta-ghaddā) ‘he had lunch’ تَلَقَّى (ta-laqqā) ‘he received’.

The *muḍāri‘*: As the verb is made up of five letters, the حَرْفُ الْمُضَارَعَةِ takes *fatḥah*, e.g.:

يَتَكَلَّمُ (ya-takallam-u) يَتَلَقَّى (ya-talaqqā).

This *bāb* commences with a tā, and if the حَرْفُ الْمُضَارَعَةِ is a tā, two tā’s come together, and this combination is somewhat difficult to pronounce. That is why one of the tā’s is omitted in literary writings. Here are two examples from the Qur’ān:

﴿ تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا ﴾

‘The angels and the Spirit (Jibrīl) descend therein.’ (97:4)

Note تَنَزَّلُ for تَتَنَزَّلُ (ta-nazzal-u for ta-ta-nazzal-u).

﴿ وَ لَا تَجَسَّسُواْ ﴾

‘Do not spy.’ (49:12)

Note لَا تَجَسَّسُوا for لَا تَتَجَسَّسُوا (ta-jassasū for ta-ta-jassasū).

The *amr*: It is formed by omitting the حَرْفُ الْمُضَارَعَةِ and the case-ending, e.g.:

تَتَكَلَّمُ : تَكَلَّمْ (ta-ta-kallam-u : takallam).

The *nāqiṣ* verb drops the final *alif* (which is written yā’), e.g.:

تَتَغَدَّى : تَغَدَّ (ta-taghaddā : taghadda) ‘have lunch!’.

The *maṣdar*: The *maṣdar* of this *bāb* is on the pattern of تَفَعُّلٌ (tafa‘‘ul-un), i.e.,

تَحَدَّثَ ‘he spoke’ : تَحَدُّثٌ ‘speaking’

تَذَكَّرَ ‘he remembered’ : تَذَكُّرٌ ‘remembering’

In *nāqiṣ* verb, because of the final *yā’* the *ḍammah* of the second radical changes to *kasrah*, e.g.:

تَلَقَّى ‘he received’ : تَلَقٍّ (التَّلَقِّي) (talaqqin for talaqquy-un).

The *ism al-fā'il* and *ism al-maf'ūl*: It is formed by replacing the حَرْفُ المُضارَعَةِ with mu-.

The second radical has *kasrah* in the *ism al-fā'il* and *fatḥah* in the *ism al-maf'ūl*, e.g.:

يَتَعَلَّمُ : مُتَعَلِّمٌ (ya-ta'allam-u : mu-ta'allim-un)

يَتَزَوَّجُ : مُتَزَوِّجٌ (ya-tazawwaj-u : mu-tazawwij-un)

Here is an example of the *ism al-maf'ūl*:

يَتَكَلَّمُ : مُتَكَلَّمٌ (mutakallam-un).

The noun of place and time: It is the same as the *ism al-maf'ūl*, e.g.:

مُتَوَضَّأٌ 'place of *wuḍū'*' مُتَنَفَّسٌ 'breathing place'.

This *bāb* denotes, among other things, *muṭāwa'ah* (المُطاوَعَةُ) which means that the object of a verb becomes the subject, e.g.:

زَوَّجَنِي أَبِي زَيْنَبَ. 'My father married me to Zainab.'

Here 'my father' is the subject. There are two objects 'me' and 'Zainab'. Now if *bāb tafa''ala* is used:

تَزَوَّجْتُ زَيْنَبَ. 'I married Zainab'

'I' becomes the subject and 'Zainab' becomes the object and 'my father' has no role at all. Here is another example:

عَلَّمَنِي بِلالٌ السِّباحَةَ. 'Bilāl taught me swimming.'

تَعَلَّمْتُ السِّباحَةَ. 'I learnt swimming.'

(2) لَمَّا سَمِعْتُ الأذانَ ذهبتُ إلى المسجدِ 'When I heard the adhān I went to the mosque.'

Here لَمَّا is a *ẓarf al-zamān* meaning 'when'. The verb following it and its *jawāb* should be *māḍī*, e.g.:

لَمَّا تُوُفِّيَتْ رُقَيَّةُ تَزَوَّجَ أُخْتَها. 'When Ruqayyah died he married her sister.'

In the Qur'ān (6:77)

﴿ فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّي ﴾

'When he saw the moon rising he said, "This is my lord".'

This لَمَّا is called لَمَّا الحِينِيَّةُ (*lammā* of time). It should not be confused with لَمَّا meaning 'not yet'[1] which is called لَمَّا الجازِمَةُ.

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[1] See Book Two (Lesson 21).

(3) The word نَحْنُ 'we' sometimes needs specification, e.g.:

نَحْنُ الطُّلاب 'we, the students'

نَحْنُ التُّجّار 'we, the merchants'

نَحنُ المُسلِمِينَ 'we, the Muslims'.

This process is called الاِخْتِصاص and the noun that follows نَحنُ is called المَخْصُوص.

As you can see, this noun is *manṣūb*, because it is the *maf'ūl bihi* of a supposed verb, أَخُصُّ 'I specify, I mean'. Here are some examples:

نَحْنُ الهُنُودَ نَتَكَلَّمُ عِدّةَ لُغاتٍ.	'We Indians speak a number of languages.'
نَحْنُ المُسلِمِينَ لا نأكُلُ لَحْمَ الخِنْزِيرِ.	'We Muslims do not eat pork.'
نَحْنُ الطَّلَبَةَ المُتَفَوِّقِينَ حَصَلْنا على جَوائِزَ.	'We the outstanding students received prizes.'
نَحْنُ وَرَثَةَ المُتَوَفَّى نُوافِقُ عَلَى ذلك.	'We the heirs of the deceased agree to that.'

Vocabulary

عَلَّمَ تَعْلِيماً	to teach (ii)
تَعَلَّمَ تَعَلُّماً	to learn (v)
تَلَقَّى تَلَقِّياً	to receive (a letter) (v)
زَوَّجَ تَزْوِيجاً، زَواجاً	to marry, join (in marriage) (ii)
تُوُفِّيَ	to die (passive v)
وَفاةٌ (ج وَفَياتٌ)	death
مَعْرَكَةٌ (ج مَعارِكُ)	battle
تَذَكَّرَ تَذَكُّراً	to remember (v)
تَأَخَّرَ تَأَخُّراً	to be late (v)
تَوَضَّأَ تَوَضُّؤاً	to perform *wuḍū* (v)
مُتَوَضَّأٌ	place for performing *wuḍū*
راشِدٌ	rightly-guided
تَكَلَّمَ تَكَلُّماً	to talk, speak (v)
تَفَوَّقَ تَفَوُّقاً	to excel, surpass, be outstanding (v)
تَخَلَّفَ تَخَلُّفاً	to stay away, fail to take part (v)
مَرَّضَ تَمْرِيضاً	to nurse (ii)
تَقَبَّلَ تَقَبُّلاً	to accept, grant one's prayer (v)
تَحَدَّثَ تَحَدُّثاً	to speak (v)

تَغَدَّى تَغَدِّياً	to have lunch (v)	تَأَنَّى تَأَنِّياً	to act unhurriedly (v)
تَعَشَّى تَعَشِّياً	to have supper (v)	أَهْلٌ (ج أَهالٍ (الأَهالِي))	relatives, people, kinsfolk
تَمَنَّى تَمَنِّياً	to wish, desire (v)	عَجَّلَ تَعْجِيلاً	to speed up, expedite (ii)
عَجَلَةٌ	(1) hast, hurry (2) wheel	لِصٌّ (ج لُصُوصٌ)	thief
نَدِمَ نَدَامَةً	to regret, repent (i-a)	تَسَلَّقَ تَسَلُّقاً	to climb (v)
حَاوَلَ مُحَاوَلَةً	to try (iii)	جِدَارٌ (ج جُدُرٌ)	wall
بُعَيدٌ	a little after	وَارِثٌ (ج وَرَثَةٌ)	heir
تَنَفَّسَ تَنَفُّساً	to breath (v)	تَوَكَّلَ تَوَكُّلاً	to reply, trust (v)
مُتَنَفَّسٌ	breathing space, place where one can breath fresh air	مُتَوَفًّى	deceased
تَخَرَّجَ تَخَرُّجاً	to graduate, to pass out (v)	أَخُصُّ	to make relevant
تَوَجَّهَ تَوَجُّهاً	to turn one's face, to go towards (v)	تَجَسَّسَ تَجَسُّساً	to spy (v)
أَسْرَعَ إِسْرَاعاً	to hurry, speed up (iv)	اِخْتَصَّ اِخْتِصَاصاً	to concern, be peculiar (viii)
بَزَغَ بُزُوغاً	to rise (of the sun) (a-u)		
اِخْتِصَاصٌ	(gr) to use a *manṣūb* noun after a pronoun to specify the pronoun		
بَيَانٌ	elucidation, explanation, indication		
قَصَدَ قَصْداً	to intend, have in mind (a-i)	مَعْشَرٌ (ج مَعَاشِرُ)	group, company

LESSON 21

In this lesson we learn the following:

(1) *Bāb* تَفَاعَلَ. This *bāb* is formed by prefixing ta to *bāb* فَاعَلَ (ta + fā‘ala) e.g.:

تَكَاسَلَ ‘he was lazy’ تَثَاءَبَ ‘he yawned’ تَفَاءَلَ ‘he was optimistic’

تَشَاجَرُوا ‘they quarrelled with one another’ تَبَاكَى ‘he pretended to cry’

The *muḍāri‘*: As the verb is made up of five letters, the حَرْفُ الْمُضَارَعَةِ takes *fatḥah*, e.g.:

يَتَكَاسَلُ، يَتَثَاءَبُ، يَتَبَاكَى

As in *bāb* تَفَعَّلَ the حَرْفُ الْمُضَارَعَةِ ta may be omitted in literary writings. Here are some examples from the Qur’ān:

﴿ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓاْ ﴾

‘We have made you into nations and tribes so that you may know one another.’ (49:13).

Here تَعَارَفُوا is for تَتَعَارَفُوا (ta‘ārafū for ta-ta‘ārafū).

﴿ وَلَا تَنَابَزُواْ بِٱلْأَلْقَٰبِ ﴾

‘And do not insult one another by nicknames.’ (49:11).

Here تَنَابَزُوا is for تَتَنَابَزُوا.

﴿ وَلَا تَعَاوَنُواْ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ﴾

‘And do not help one another in sin and transgression.’ (5:2)

Here لَا تَعَاوَنُوا is for لَا تَتَعَاوَنُوا.

The *amr*: It is formed by omitting the حَرْفُ الْمُضَارَعَةِ and the case-ending, e.g.:

تَتَنَاوَلُ ⟶ تَنَاوَلْ ‘take!’ (tatanāwal-u → tanāwal).

In the *nāqiṣ* verb the final *alif* (written *yā’*) is omitted, e.g.:

تَتَبَاكَى ⟶ تَبَاكَ ‘pretend to cry!’ (tatabākā → tabāka).

The *maṣdar*: The *maṣdar* of this *bāb* in on the pattern of تَفَاعُلٌ (tafā‘ul-un), e.g.:

تَنَاوَلَ ‘he took’ تَنَاوُلٌ ‘taking’

تَشَاءَمَ ‘he was pessimistic’ تَشَاؤُمٌ ‘pessimism’

In the *nāqiṣ* verb the *ḍammah* of the second radical changes to *kasrah*, e.g.:

تَبَاكَى　　　تَبَاكٍ (التَّبَاكِي) for تَبَاكُيٌ.

The *ism al-fā'il* and *ism al-maf'ūl*: These are formed by replacing the حَرفُ المُضارَعَةِ with mu-. The second radical has *kasrah* in the *ism al-fā'il* and *fatḥah* in the *ism al-maf'ūl*, e.g.:

يَتَنَاوَلُ　　مُتَنَاوِلٌ 'one who takes'

مُتَنَاوَلٌ 'that which is taken'

The noun of place and time: It is exactly like the *ism al-maf'ūl* e.g.:

مُتَنَاوَلٌ 'place of taking, reach'

يَجِبُ أنْ لا تُتْرَكَ الأَدْوِيَةُ في مُتَنَاوَلِ أَيدِي الأَطْفالِ.

'Medicines should not be left within the reach of children's hands.'

This *bāb* denotes, among other things, the following:

a) reciprocal action (المُشارَكَةُ), e.g.:

سَأَلَ 'he asked'

تَسَاءَلَ الناسُ. 'the people asked one another'

تَعَاوَنَ الناسُ. 'the people helped one another, co-operated'.

b) pretended action (إظْهارُ ما لَيسَ في الباطِنِ), e.g.:

تَمارَضَ 'he pretended to be sick'

تَناوَمَ 'he pretended to sleep'

تَعَامَى 'he pretended to be blind'

(2) لَيتَ is a sister of إِنَّ and it is used to express a wish which is either impossible or remotely possible, e.g.:

لَيْتَ النُّجُومَ قريبةٌ. 'Would that the stars were near' (impossible)

لَيْتَنِي غَنِيٌّ. 'Would that I were rich' (remotely possible if it is said by a very poor man).

In the first example النُّجُومَ is the *ism* of لَيْتَ and قَرِيبةٌ is its *khabar*.

Here are some more examples:

لَيْتَ الشَّبابَ يَعُودُ. 'Would that youth returned.'.

Here the verbal sentence يَعُودُ is the *khabar*.

لَيْتَ أُمِّي لَمْ تَلِدْنِي. ‘How I wish my mother did not bear me.’

لَيْتَ لي مالاً كثيراً فأَتَصَدَّقَ.

‘How I wish I had a lot of money so that I could give it in alms.’[1]

Here مالاً is the *ism* and لي is the *khabar*.

Some times the vocative particle يا is prefixed to لَيْتَ, e.g.:

﴿ يَٰلَيْتَنِي كُنتُ تُرَٰبًا ٤٠ ﴾ ‘Would that I were dust.’ (Qur’ān 78:40)

(3) لَا كِتابَ عِندي ‘I don’t have any kind of book.’. This لَا is called لا النّافِيَةُ لِلْجِنْسِ (*lā* that negates the entire genus). In the above sentence *lā* negates anything which can be called a book. Its *ism* and *khabar* should both be indefinite. Its *ism* is *mabnī* and has -a ending. Here are some more examples:

لَا دَاعِيَ لِلْخَوْفِ. ‘There is no need to fear.’

﴿ لَآ إِكْرَاهَ فِي ٱلدِّينِ ﴾ ‘There is no compulsion in religion.’ (Qur’ān, 2:256)

﴿ لَا رَيْبَ فِيهِ ﴾ ‘There is no doubt in it.’ (Qur’ān 2:2)

لَا إِلَهَ إِلَّا اللّٰهُ. ‘There is no god but Allāh.’

لا صَلَاةَ بعدَ الغَداةِ حتَّى تَطْلُعَ الشَّمْسُ، ولا صلاةَ بعدَ العَصْرِ حتَّى تَغْرُبَ الشمسُ.

‘There is no *ṣalāt* after the *fajr* (*ṣalāt*) till the sun rises, and there is no *ṣalāt* after the *‘aṣr* (*ṣalāt*) till the sun sets.’.

(4) In the previous lesson we learnt the *taḥdhīr*, e.g.:

إِيّاكَ وهذا الرَّجُلَ ‘Beware of this man.’

Now if the thing warned against is a *maṣdar mu’awwal*[(2)] the *wāw* is omitted, e.g.:

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[1] In فَأَتَصَدَّقَ the *muḍāri‘* is *manṣūb* because of the فَ which is called الفاءُ السَّبَبِيَّةُ. It comes after negation or *ṭalab*. We learnt in Lesson 15 that *amr*, *nahy* and *istifhām* are included in *ṭalab*. Wish is also *ṭalab*. So if a *muḍāri‘* verb is connected to *ṭalab* by the فَ it is *manṣūb*, e.g.,

لاَ تأْكُلْ كَثِيراً فَتَنامَ ‘Don't eat too much lest you go to sleep.’

لَيتَني غَنِيٌّ فَأُسَاعِدَ الفُقَراءَ ‘How I wish I were rich so that I might help the poor.’

[2] See Lesson 11 for the *maṣdar mu’awwal* (المَصْدَرُ المُؤَوَّلُ).

إيّاكَ والنَّومَ في الفصْلِ 'Beware of sleeping in the class.'

Here the thing warned against is a noun, النَّوم and it is preceded by the *wāw*. But if a *maṣdar mu'awwal* is used the *wāw* is dropped, e.g.:

إيّاكَ أن تَنامَ في الفصْلِ. (not: وأَنْ تنامَ).

إيّاكُمْ والزِّنا. 'Beware of illegal sex.'

إيّاكُمْ أنْ تَزْنُوا.

إيّاكُنَّ والحَسَدَ. 'Beware of jealousy.'

إيّاكُنَّ أنْ تَحْسُدْنَ.

إيّاكِ والنِّسْيانَ. 'Beware of forgetfulness.'

إيّاكِ أن تَنْسَيْ.

(Note that تَنْسَيْ tansay is feminine. The masculine form is تَنْسَ tansa).

(5) The feminine of أَعْرَجُ (a'raj-u) 'lame' is عَرجاءُ ('arjā'-u), and the plural of both the masculine and the feminine forms is عُرْجٌ ('urj-un). This rule applies to all nouns on the pattern of أَفْعَلُ denoting defects and colours. Here is an example of a noun denoting colour: the feminine of أَحْمَرُ is حَمْرَاءُ and the plural of both is حُمْرٌ.

Note: الهُنُودُ الحُمْرُ 'Red Indians.'

The plural of أَبْيَضُ and بَيْضاءُ is بِيضٌ (bīḍ-un) which is originally بُيْضٌ (buyḍ-un). The *ḍammah* has changed to *kasrah* because of the following *yā'*.

6) The verbs with *wāw* as the first radical have two *maṣdars*: one with the *wāw* and other without it. The second form takes a compensatory ة:

وَصَفَ	'he described'	وَصْفٌ	and	صِفَةٌ	'description'
وَعَظَ		وَعْظٌ	and	عِظَةٌ	'admonition'
وَثِقَ		وُثُوقٌ	and	ثِقَةٌ	'trust, confidence'.

(7) In حُجْرَةٌ the second letter has *sukūn*, but in the plural حُجُرَاتٌ it has *ḍammah*. This rule applies to all nouns on the pattern of فُعْلَةٌ, like غُرْفَةٌ، خُطْوَةٌ.

(8) A preposition preceding a *maṣdar mu'awwal* may be omitted, e.g.:

أَعوذُ بِاللّٰهِ مِنَ الكَذِبِ. 'I seek refuge in Allāh from telling lies.'

The preposition مِنْ may be omitted if it is followed by a *maṣdar mu'awwal*, e.g.:

أَعُوذ بِاللّٰهِ أنْ أَكْذِبَ.

This omission is optional and we may also say:

أَعُوذ بِاللّٰهِ مِنْ أن أَكْذِبَ.

Here is another example:

أَمَرَنا اللّٰهُ بالصلاةِ.

Using the *maṣdar mu'awwal* we say:

أَمَرَنَا اللّٰهُ أَنْ نُصَلِّيَ or أَمَرَنَا اللّٰهُ بأَنْ نُصَلِّيَ.

(9) We have learnt the *badal* (البَدَلُ) in Lesson 1, e.g.:

أينَ أخوكَ هاشِمٌ ؟ 'Where is your brother Hāshim?'

The *badal* is of four kinds:

1) total *badal* (بَدَلُ الكُلِّ مِنَ الكُلِّ) e.g.:

نَجَحَ أَخُوكَ محمَّدٌ. 'Your brother Muhammad has passed.'

Here محمَّدٌ is the same as أَخُوكَ.

2) partial *badal* (بَدَلُ البَعْضِ مِنَ الكُلِّ), e.g.:

أَكَلْتُ الدَّجاجةَ نِصْفَها. 'I ate the chicken, half of it.'

Here نِصْف is part of الدَّجاجة.

3) comprehensive *badal* (بَدَلُ الاِشْتِمالِ) e.g.:

أَعْجَبَنِي هذا الكتابُ أُسْلُوبُهُ. 'I like this book, its style.'

Here أُسْلُوبُ is not the same as الكتابُ, nor is it part of it, but it is something contained in it.

Here is another example:

نَتساءَلُ عَنِ الاِمْتِحانِ كَيْفَ يَكُونُ ؟

'We are asking each other about the examination, how it will be?'

4) dissimilar *badal* (البَدَلُ المُبَايِنُ), e.g.:

أَعْطِنِي الكتابَ الدَّفْتَرَ 'Give me the book - I mean - the notebook.'

Here, the intended word is الدَّفْتَرَ, but by mistake the speaker said الكتابَ, then he corrected himself.

The noun for which the *badal* (البَدَلُ) is the substitute is called the *mubdal minhu* (المُبْدَلُ مِنْهُ).

In أَيْنَ ٱبْنُكَ بِلالٌ ؟ the word بلالٌ is the *badal*, and ٱبْنُكَ is the *mubdal minhu*.

The *badal* need not agree with the *mubdal minhu* in being definite or indefinite, e.g.:

أَعْرِفُ لُغَتَيْنِ: الفِرَنْسِيَّةَ والإسْبانِيَّةَ. 'I know two languages: French and Spanish.'

Here لُغَتَيْنِ is indefinite and الفِرَنْسِيَّةَ والإسْبانِيَّةَ are definite.

The *badal* and the *mubdal minhu* may:

a) both be nouns, e.g.:

﴿ يَسْأَلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ﴾

'They ask you regarding the sacred month - regarding warfare in it.' (Qur'ān, 2:217)

b) both be verbs, e.g.

﴿ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ٦٨ يُضَٰعَفْ لَهُ ٱلْعَذَابُ ﴾

'And whoever does this shall receive punishment: the torment will be doubled for him.' (Qur'ān, 25:68-69)

c) both be sentences, e.g.:

﴿ وَٱتَّقُواْ ٱلَّذِيٓ أَمَدَّكُم بِمَا تَعْلَمُونَ ١٣٢ أَمَدَّكُم بِأَنْعَٰمٍ وَبَنِينَ ١٣٣ ﴾

'And fear Him Who has provided you with (all good things) that you know: has provided you with cattle and sons.' (Qur'ān, 26:132-133)

d) be different, the first being a sentence and the second a noun, e.g.:

﴿ أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ ١٧ ﴾

'Don't they look at the camels: how they have been created' (Qur'ān, 88:17).

(10) يَبْدُو أَنَّهُ مُنَوِّمٌ 'It seems to be sleep-inducing.'. In this sentence the *maṣdar mu'awwal* أَنَّهُ مُنَوِّمٌ is the *fā'il*.

You have already learnt one type of *maṣdar mu'awwal* which is made up of أَنْ + *muḍāri'*, e.g.:

أُرِيدُ أَنْ أَخْرُجَ. 'I want to go out.'

There is another type of *maṣdar mu'awwal* which is made up of أَنَّ + its *ism* and *khabar*, e.g.:

بَلَغَنِي أَنَّهُ ماتَ. 'News has reached me that he died.'

Here the *maṣdar mu'awwal* أَنَّهُ ماتَ is the *fā'il* of the verb بَلَغَ.

Here are some more examples:

يَسُرُّنِي أَنَّكَ تِلْمِيذِي. 'I am pleased that you are my student.'
(literally: It pleases me that you are my student.)

يَبْدُو أَنَّكَ مُسْتَعْجِلٌ. 'It appears that you are in a hurry.'

The Particles That Resemble The Verb

These are six: إِنَّ، أَنَّ، كَأَنَّ، لٰكِنَّ، لَيْتَ، لَعَلَّ. They are also called إِنَّ وَأَخَواتُها (*inna* and its sisters). We have already learnt them. They resemble the verb in two points:

a) in their meaning, for

إِنَّ and أَنَّ mean 'I emphasize';

كَأَنَّ means 'I liken';

لٰكِنَّ means 'I correct';

لَيْتَ means 'I wish';

لَعَلَّ means 'I hope' or 'I fear', and

b) in their grammatical function, for just as a verb renders its *maf'ūl bihi manṣūb*, in the same way these particles render their *ism manṣūb*.

The meanings of these particles:

إِنَّ، أَنَّ: These signify emphasis (التَّوكِيدُ), e.g.:

﴿ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ٢ ﴾

'Indeed Allāh is severe in punishment.' (Qur'ān, 5:2)

﴿ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ٢٥ ﴾

'And know that Allāh is indeed severe in punishment (Qur'ān, 8:25)

كَأَنَّ signifies resemblance (التَّشْبِيهُ), e.g.:

كَأَنَّ العِلْمَ نورٌ. 'It is as if knowledge is light.'

It may also signify doubt (الظَّنّ), e.g.:

كَأَنَّنِي أَعْرِفُكَ. ‘It looks as if I know you.’

لَكِنَّ signifies correction (الاِسْتِدْراكُ), e.g.:

حامدٌ ذَكِيٌّ، وَلَكِنَّهُ كَسْلانُ. ‘Hāmid is intelligent, but he is lazy.’

لَيْتَ signifies wish (التَّمَنِّي), e.g.:

لَيْتَ الشَّبابَ يَعُودُ. ‘Would that youth returned.’

لَعَلَّ signifies hope or fear (التَّرَجِّي والإِشْفاقُ), e.g.:

لَعَلَّ اللّٰهَ يَغْفِرُ لِي. ‘I hope Allāh will forgive me.’

لَعَلَّ الجَرِيحَ يَمُوتُ. ‘I am afraid the wounded man might die.’

These particles are used with the *mubtada'* and *khabar*, and they render the *mubtada' manṣub*. After their introduction the *mubtada'* is called ‘*ism inna*’, and the *khabar* is called ‘*khabar inna*’.

إِنَّ اللّٰهَ غَفُورٌ	اللّٰهُ غَفُورٌ
khabar inna *ism inna*	*khabar* *mubtada'*

Unlike the *mubtada'*, the *ism inna* may be indefinite if the *khabar inna* is a verbal sentence, e.g.:

كَأَنَّ شَيْئاً لم يَحدُثْ. ‘As if nothing has happened.’

Just like the *khabar*, the *khabar inna* may be *mufrad, jumlah* or *shibhu jumlah*, e.g.:

1) *mufrad:*

إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ١٩٩

‘Surely Allāh is swift in taking account.’ (Qur’ān, 3:199).

2) *sentence*:

a) *verbal sentence*:

إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا

‘Surely Allāh forgives all sins.’ (Qur’ān, 39:53).

b) *nominal sentence*:

إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ

‘Surely, Allāh with Him is the knowledge of the Hour.’ (Qur’ān, 31:34).

3) *shibhu jumlah*:

a) *prepositional phrase* (الجارُّ والمَجْرُورُ):

كَأَنَّكَ مِنَ الصِّينِ. ‘It looks as if you are from China.’

b) *ẓarf*:

لَعَلَّ المدرِّسَ عِنْدَ المُدِيرِ. 'I hope the teacher is at the headmaster's.'

If the *khabar* is *shibhu jumlah*, it may precede the *ism*, e.g.

﴿ إِنَّ إِلَيْنَآ إِيَابَهُمْ ٢٥ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ٢٦ ﴾

'Surely to Us is their return, and Ours is their reckoning.' (Qur'ān, 88:25-26)

The original sequence is:

إِنَّ إِيَابَهُمْ إِلَيْنَا وإِنَّ حِسَابَهُم عَلَيْنَا.

Here the *ism* is definite (إِيَابَهم، حِسابَهم) so the change of order is optional. But if the *ism* is indefinite, it is compulsory, e.g.:(3)

﴿ إِنَّ لَدَيْنَآ أَنكَالًا وَجَحِيمًا ١٢ ﴾

'Surely with Us are fetters and a raging fire.' (Qur'ān, 73:12)

﴿ إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ٦ ﴾

'Surely with hardship is ease.' (Qur'ān, 94:6).

Here it is incorrect to say:

إِنَّ يُسْراً مَعَ العُسْرِ. or إِنَّ أَنكالاً لَدينا.

If the *ism* of لَيْتَ is the pronoun of the first person singular (ي) it is compulsory to use نُونُ الوِقايةِ with it,(4) e.g.:

لَيْتَنِي طِفْلٌ. 'Would that I were a child.'

With إِنَّ، أَنَّ، كَأَنَّ، لَكِنَّ it is optional.

So we may say إِنِّي or إِنَّنِي. Likewise with other three particles.

نُونُ الوِقايةِ is not used with لَعَلَّ. So we say:

لَعَلِّي لَا أَرَاكَ مُدَّةً طَوِيلةً. 'I am afraid I will not see you for a long time.'

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[3] النِّكْلُ means 'fetter', and the plural is أَنْكَالٌ

[4] For نُونُ الوِقايةِ (*nūn* of protection) see Key to Book Two (Lesson 9).

Vocabulary

تَسَائَلَ تَسَاؤُلاً	to ask each other (vi)	اِسْتَطَاعَ يَسْتَطِيعُ اِسْتِطَاعَةً	to be able, can (x)
اِطْمَأَنَّ اِطْمِئْنَاناً	to be comforted, be reassured	تَكَاسَلَ تَكَاسُلاً	to be lazy (vi)
قَضَى قَضَاءً	to spend (time), to judge, act as judge, decree (a-i)	تَعَاوَنَ تَعَاوُناً	to cooperate (vi)
لَهَا يَلْهُو لَهْواً	to amuse oneself, kill time (a-u)	تَفَاءَلَ تَفَاؤُلاً	to be optimistic (vi)
لَيْتَ	introduced to express a wish which is either impossible or very difficult to achieve (sis *kāna*)		
لَا دَاعِيَ لِلخوفِ	there is no need to panic. (there is no reason/case for fear)	مُتَفَائِلٌ	optimist (active participle)
بُدٌّ	escape	تَشَاءَمَ تَشَاؤُماً	to be pessimist (vi)
لَا بُدَّ	it is absolutely imperative	مُتَشَائِمٌ	pessimist (active participle)
الثِّقَةُ	(self) confidence	بَدَا يَبْدُو	to appear, seem (a-u)
تَثَاءَبَ تَثَاؤُباً	to yawn (vi)	نَوَّمَ تَنْوِيماً	to put to sleep, induce sleep (ii)
اِسْتَرَاحَ	to rest (x)	أَعْوَرُ (ج عُورٌ)	one-eyed (fem عَوْرَاءُ)
تَشَاجَرَ تَشَاجُراً	to quarrel (vi)	أَعْرَجُ (ج عُرْجٌ)	lame (fem. عَرْجَاءُ)
جَازَ جَوَازاً	to be permissible (a-u)	لَقَبٌ (ج أَلْقَابٌ)	nick-name, title
تَنَابَزَ تَنَابُزاً	to call each other names (vi)	سُوءٌ	evil
نَهَى يَنْهَى نَهْياً	to prohibit (a-a)	سَمَّى تَسْمِيَةً	to name (ii)
فَسَقَ فُسُوقاً	to deviate from the right course, act sinfully and immorally (a-u)		
اِسْتَغْفَرَ اِسْتِغْفَاراً	to seek forgiveness (x)	تَابَ يَتُوبُ تَوبَةً (إلى)	to repent
وَدَّ يَوَدُّ وُدّاً، مَوَدَّةً	to like, love, wish, want (a-a)	اِنْصَرَفَ اِنْصِرَافاً	to go away, depart (from school) (vii)
تَصَافَحَ تَصَافُحاً	to shake hands (vi)	شَعَرَ شُعُوراً	to perceive, feel, realize (a-u)
تَعِبَ تَعَباً	to be or become tired	أَوْشَكَ	to be on the point of doing s.t. (sis *kāna*)

تَمارَضَ تَمارُضاً	to feign sickness (vi)	تَخَرَّجَ تَخَرُّجاً	to graduate, pass out (v)
تَعَلَّمَ تَعَلُّماً	to learn (v)	طَرِيقَةٌ (ج طَرَائِقُ)	manner, method, procedure, way
فِكْرَةٌ	idea	بَحَثَ (عن) بَحْثاً	to look for
تَناوَلَ تَناوُلاً	to take with the hand, to take food/medicine (vi)	جَيِّدٌ	good
تَباكَى تَباكِياً	to feign crying, make a show of crying (vi)	تَعامَى تَعامِياً	to feign blindness (vi)
مُشارَكَةٌ	participation of more then one subject (*fā'il*) in an action	بَاطِنٌ	interior
أَظْهَرَ إِظْهاراً	to make s.t. appear, to render victorious (iv)	تَبارَكَ	to be praised, blessed (vi)
قُرْصٌ (ج أَقْراصٌ)	tablet, pill (medicine)	إِظْهَارُ ما لَيسَ في الباطِنِ	(gr) to show what is not in the inside, to feign
أَعْمَى (ج عُمْيٌ)	blind (fem. عَمْيَاءُ)	مَشُورَةٌ	consultation
تَصَدَّقَ تَصَدُّقاً	to give alms (v)	عُسْرٌ	difficulty
طَمِعَ طَمَعاً	to hope, desire, aspire, covet (i-a)	جَوٌّ (ج أَجْوَاءٌ)	weather
ضَرَّ ضَرّاً	to harm, hurt (a-u)	جَناحٌ (ج أَجْنِحَةٌ)	wing
خِلافٌ	difference of opinion	مَسْأَلَةٌ (ج مَسَائِلُ)	issue, matter, problem
أَبْكَمُ (ج بُكْمٌ)	dumb (fem بَكْمَاءُ)	حَاجَةٌ (ج حَوَائِجُ)	need, necessity, requirement
أَخْرَسُ	voiceless, unable to speak	أَحْوَرُ (ج حُورٌ)	dark-eyed (fem حَوراءُ)
أَحْوَلُ (ج حُولٌ)	squint-eyed (fem حَولاءُ)	أَصْفَرُ (ج صُفْرٌ)	yellow (fem.صَفْراءُ)
أَصَمُّ (ج صُمٌّ)	deaf (fem صَمَّاءُ)	أَسْوَدُ	black
أَحْمَرُ (ج حُمْرٌ)	red (fem حَمْراءُ)	أَعْيَنُ (ج عِينٌ)	wide-eyed (fem.عَيْنَاءُ)
مُبِينٌ	manifest	وَثِقَ يَثِقُ وُثُوقاً، ثِقَةً	to trust (i-i)
أَيَّانَ	when	وَصَفَ يَصِفُ وَصْفاً، صِفَةً	to describe (a-i)
أُسْلُوبٌ	style (literary)	وَصَلَ يَصِلُ وَصْلاً، صِلَةً	to connect (a-i)

مُبَايِنٌ	different	وَعَظَ يَعِظُ وَعْظاً، عِظَةً	to exhort, admonish (a-i)
أَثَامٌ	penalty for sin	وَعَدَ يَعِدُ وَعْداً، عِدَةً	to promise (a-i)
أَمَدَّ إِمْدَاداً	to provide (iv)	وَهَبَ يَهَبُ وَهْباً، هِبَةً	to give, grant, donate (a-a)
أَبَانَ يُبِينُ إِبَانَةً	to be clear, manifest (iv)	وَسَمَ يَسِمُ وَسْماً، سِمَةً	to brand (a-i)
شَبَّهَ تَشْبِيهاً	to liken (ii)	وَزَنَ يَزِنُ وَزْناً زِنَةً	to weigh (a-i)
إِشْفَاقٌ	(gr) fear	حُجْرَةٌ (ج حُجُرَاتٌ)	room
نَزَّلَ تَنْزِيلاً	to bring down, send down (ii)	شُرْفَةٌ (ج شُرُفَاتٌ)	balcony
فِي التَّنْزِيلِ	in the Qur’ān	خُطْوَةٌ (ج خُطُوَاتٌ)	step
أَرسى إِرْسَاءً	to place the ship at anchor (iv)	اِشْتَمَلَ اِشْتِمَالاً	to contain, include (viii)
بَدَلُ ٱشْتِمَالٍ	type of *badal* where the second word is not part of the first, but s.t. contained in it		
بَدَلٌ مُبَايِنٌ	type of *badal* in which the second word is a correction of the first		
اِشْتَرَطَ اِشْتِرَاطاً	to stipulate, make conditional (viii)	وَكَّدَ تَوْكِيداً	to emphasize (ii)
ضَعَّفَ تَضْعِيفاً	(1) to redouble (2) to change a verb into form ii (ii)		
نَعَمٌ (ج أَنْعَامٌ)	livestock (camels, cattle, etc)	عَاقَبَ مُعَاقَبَةً، عِقَاباً	to punish (iii)
اِسْتِدْرَاكٌ	(gr) rectification, correction	حَدَثَ حُدُوثاً	to happen, occur (a-u)
تَمَنَّى تَمَنِّياً	to wish, desire (v)	تَوَسَّطَ تَوَسُّطاً	to be or come into middle (v)
تَرَجٍّ (التَّرَجِّي)	(gr) hope	نِكْلٌ (ج أَنْكَالٌ)	fetter
يُسْرٌ	ease, prosperity, affluence	نَدَرَ نُدُوراً	to be rare (a-u)

LESSON 22

In this lesson we learn the following:

(1) *Bāb* اِنْفَعَلَ. In this *bāb* in- is prefixed to فَعَلَ. We say:

سَقَطَ الفِنْجانُ وَٱنْكَسَرَ. 'The teacup fell and broke.' (wa nkasara, not wa inkasara).

The *muḍāri'*: The حَرْفُ المُضارِعَةِ takes *fatḥah*, e.g.:

اِنْكَسَرَ : يَنْكَسِرُ

اِنْشَقَّ : يَنْشَقُّ (for يَنْشَقِقُ).

The *amr*: After the omission of the حَرْفُ المُضارِعَةِ the verb commences with a *sākin* letter, so it needs *hamzat al-waṣl*, e.g.:

تَنْصَرِفُ ← نْصَرِفْ ← اِنْصَرِفْ 'return' (tanṣarif-u → nṣarif → inṣarif).

The *maṣdar*: It is on the pattern of اِنْفِعالٌ (infi'āl-un), e.g.:

اِنْكَسَرَ : اِنْكِسارٌ 'breaking'

اِنْقَلَبَ : اِنْقِلَابٌ 'turning upside down'

The assimilated letters get separated in the *maṣdar*, e.g.:

اِنْشَقَّ : اِنْشِقاقٌ 'splitting' (inshaqqa : inshiqāq-un)

In the *nāqiṣ* verb the final *yā'* changes to *hamzah*, e.g.:

اِنْجَلَى : اِنْجِلَاءٌ (for اِنْجِلَايٌ)

The *ism al-fā'il*: it is formed by replacing the حَرْفُ المُضارَعَةِ with mu- as we have seen in other *abwāb*.

The second radical takes *kasrah* in the *ism al-fā'il*, and *fatḥah* in the *ism al-maf'ūl*, e.g.:

يَنْكَسِرُ : مُنْكَسِرٌ

يَنْشَقُّ : مُنْشَقٌّ (for مُنْشَقِقٌ)

The verbs of this *bāb* are mostly intransitive, so *ism al-maf'ūl* is not formed.

The noun of place and time: It is the same as the *ism al-maf'ūl*, e.g.:

يَنْعَطِفُ 'it bends' : مُنْعَطَفٌ 'place of bending', i.e., a road bend.

The word مُنْحَنًى (munḥana-n) is also used in this sense.

This *bāb* denotes الْمُطاوَعَةُ, [1] e.g.:

كَسَرتُ الكُوبَ 'I broke the tumbler.' : إنْكَسَر الكوبُ 'The tumbler broke.'

Note that الكُوب in the first sentence is *maf'ūl bihi*, and in the second is *fā'il*.

Here are some more examples:

فَتَحْتُ البابَ .	I opened the door.	إنْفَتَحَ البابُ .	The door opened.
هَزَمَ المُسْلِمونَ الكُفَّارَ.	The Muslims defeated the unbelievers	إنْهَزَمَ الكُفَّارُ.	The unbelievers got defeated.

Note that إنْفَعَلَ is the مُطاوِعٌ of فَعَلَ and تَفَعَّلَ is the مُطاوِعٌ of فَعَّلَ, e.g.:

كَسَرْتُ الزُّجاجَ . 'I broke the glass.' إنْكَسَرَ الزُّجاجُ . 'The glass broke.'

كَسَّرْتُ الزُّجاجَ . 'I smashed the glass.' تَكَسَّرَ الزُّجاجُ . 'The glass broke to pieces.'

(2) If the interrogative *hamzah* (*hamzah al-istifhām*) is prefixed to this *bāb*, the *hamzat al-waṣl* is omitted, e.g.:

أَانْكَسَرَ ؟ → أَنْكَسَرَ (a inkasara → ankasara)

أَنْفَتَحَ البابُ ؟ 'Did the door open?'

أَنْقَلَبَتِ السيّارةُ ؟ 'Did the car overturn?'

(3) إنْكَسَفَتِ الشمْسُ يَوْمَ ماتَ إبْراهِيمُ 'The sun was eclipsed the day Ibrāhīm died.'. Here the sentence ماتَ إبْراهِيمُ is *muḍāf ilayhi*, and in the place of *jarr*, and يَوْمَ is *muḍāf*.

Here are some more examples:

وُلِدْتُ يَوْمَ ماتَ جَدِّي. 'I was born the day my grandfather died.'

سافَرْتُ يومَ ظَهَرَتِ النَّتائِجُ. 'I left the day the results appeared.'

(4) لَوْلا means 'but for ...', e.g.:

لَوْلَا الشَّمْسُ لَهلَكَتِ الأَرْضُ. 'But for the sun the earth would have perished.'

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[1] We have seen المُطاوَعَةُ in Lesson 20.

This particle (لَوْلَا) is called حَرْفُ ٱمْتِناعٍ لِوُجُودٍ which signifies that something has failed to happen because of the existence of another. In this example the perishing of the earth has not taken place because of the existence of the sun.

The noun that comes after لَوْلَا is a *mubtada'* whose *khabar* is to be omitted. The second sentence is called جَوابُ لَوْلَا. It is a verbal sentence with the verb in the *māḍī*.

A *lām* is prefixed to an affirmative *jawāb*. A negative *jawāb* does not take this *lām*, e.g.:

لولا الٱخْتِبارُ ما حَضَرْتُ اليومَ.

'But for the examination I would not have attended today.'

Instead of the *mubtada'* we may also have a nominal sentence with أنَّ, e.g.:

لَولا أنَّ الجَوَّ حارٌّ لَحَضَرْتُ المُحاضَرةَ.

'But for the fact that weather is hot, I would have attended the lecture.'

لَولا أنِّي مَرِيضٌ لَسافَرْتُ مَعَكَ.

'But for the fact that I am sick, I would have gone with you.'

لَوْلَا أَنَّكَ مُسْتَعْجِلٌ لَدَعَوتُكَ إِلَى البَيْتِ.

'But for the fact that you are in a hurry, I would have invited you to (my) house.'

(5) مَنْ إِبْراهِيمُ هذا ؟ 'Who is this Ibrāhīm?'

سيّارةُ المديرِ هَذِهِ جَمِيلة. 'This car of the headmaster is beautiful.'

If a demonstrative pronoun like هَذا، هذه، ذَلِكَ etc. comes after a proper noun or a *muḍāf ilayhi* it is a *na't* (2). Here are some more examples:

لِمَنْ جَوازُ السَّفَرِ هذا ؟	'Whose is this passport?'
أَرِنِي ساعَتَكَ هذه.	'Show me this watch of yours.'
لَعَلِّي لا أَحُجُّ بعْدَ عامِي هذا.	'I am afraid I will not perform *ḥajj* after this year of mine.' (*ḥadīth*)
﴿ ٱذْهَب بِّكِتَٰبِي هَٰذَا فَأَلْقِهْ إِلَيْهِمْ ﴾	'Go with this letter of mine, and drop it to them.'(3) (Qur'ān, 27:28).

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[2] النَّعْتُ = adjective.

[3] أَلْقِهْ for أَلْقِهِ

(6) التَّغْلِيبُ is using a masculine form to refer to a group containing both masculine and feminine nouns, e.g.:

أَبْنائي وبَناتي يَدْرُسُونَ. ‘My sons and daughters are studying.’

Here we have used the masculine يَدْرُسُونَ even though the pronoun refers to sons and daughters.

In the *ḥadīth*:

إِنَّ الشمْسَ وَالقَمَرَ آيتانِ لَا يَنْكَسِفانِ لِمَوْتِ أَحَدٍ ولَا لِحيَاتِهِ.

‘Indeed the sun and the moon are two signs. They are not eclipsed for the sake of someone’s death or birth.’

Here يَنْكَسِفانِ is the masculine form, and the pronouns in it refers to الشمْسَ which is feminine and القَمَرَ which is masculine.

Here is another example:

المَسْجِدُ والمدْرَسَةُ قَرِيبانِ.

Vocabulary

to excuse, absolve from guilt (a-i)	عَذَرَ عُذْراً، مَعْذِرَةً	to look at (a-u)	نَظَرَ نَظَراً
to accept (i-a)	قَبِلَ قَبُولاً	spectacles	نَظَّارَةٌ
to be able, can (x)	اِسْتَطَاعَ يَسْتَطِيعُ اِسْتِطَاعَةً	electricity	الكَهْرَبَاءُ
to last, continue (x)	اِسْتَمَرَّ اِسْتِمْرَاراً	to be broken (vii)	اِنْكَسَرَ اِنْكِسَاراً
middle	مُنْتَصَفٌ	to be cut off (vii)	اِنْقَطَعَ اِنْقِطَاعاً
		(1) to be turned upside down (2) to return (vii)	اِنْقَلَبَ اِنْقِلَاباً
to open (by itself) (vii)	اِنْفَتَحَ اِنْفِتَاحاً	to stop (ii)	وَقَّفَ تَوْقِيفاً
bend, curve (road)	مُنْعَطَفٌ	to stop, to come to stand still (v)	تَوَقَّفَ تَوَقُّفاً
bridge	جِسْرٌ (ج جُسُورٌ)	traffic	مُرُورٌ
grace, favour, kindness	فَضْلٌ	violent	عَنِيفٌ
to be eclipsed (vii)	اِنْكَسَفَ اِنْكِسَافاً	to be dislodged (vii)	اِنْخَلَعَ اِنْخِلَاعاً

كَسَّرَ تَكْسِيراً to break into pieces, smash (ii)

قِبْطِيٌّ Copt, Coptic

زُجَاجٌ glass

أَعْجَمِيٌّ non-Arab

عَلَمٌ أَعْجَمِيٌّ non-Arabic proper noun (gr)

اِنْشَقَّ اِنْشِقَاقاً to split (vii)

اِنْصَرَفَ اِنْصِرَافاً (1) to go away, depart (from school) (2) (gr) to take *tanwīn* (vii)

مُطَاوِعٌ a verb in the active voice but with passive meaning in relation to another form of the same verb. (gr)

حَبْلٌ (ج حِبَالٌ) rope

هَزَمَ هَزِيمَةً to defeat (an army) (a-i)

قَلَبَ قَلْباً to turn upside down (a-i)

اِنْهَزَمَ اِنْهِزَاماً to be defeated (vii)

وَقَعَ يَقَعُ وُقُوعاً to fall down, come to pass, happen, be located, be situated (a-a)

اِنْطَفَأَ اِنْطِفَاءً to be put out (a fire) (vii)

اِنْفَجَرَ اِنْفِجَاراً to burst, explode (vii)

غَزْوَةٌ (ج غَزَوَاتٌ) battle

أَرْضٌ (ج أَرَاضٍ (الأَرَاضِي)) earth, floor (fem)

مُنْصَرِمٌ past

العَامُ المُنْصَرِمُ last year

بِضْعَةٌ any number between 3 and 9. It is treated exactly like a number.

فَرِيقٌ (ج فُرَقَاءُ) team (in sports)

صَدَقَ صِدْقاً to speak the truth (a-u)

ظَهَرَ ظُهُوراً to appear, become visible (a-a)

عَرَّفَ تَعْرِيفاً to make a noun definite (ii) (gr)

نَتِيجَةٌ (ج نَتَائِجُ) result

عَلَمٌ (ج أَعْلَامٌ) proper name

تَغْلِيبٌ to treat a combination of masc. and fem. elements as masculine (gr), to use one grammatical element to cover more than one element.

غَلَبَ غَلَبَةً to subdue, conquer, overcome, overpower (a-i)

سِيَاقٌ context

LESSON 23

In this lesson we learn the following:

(1) *Bāb* اِفْتَعَلَ. In this *bāb* i- is added before the first radical, and ta after it (ifta'ala), e.g.:

نَظَرَ : اِنْتَظَرَ (intaẓara) 'he waited'.

Note that this is not *bāb* اِنْفَعَلَ, because the ن is the first radical in this verb, and the ت is extra.

مَحَنَ : اِمْتَحَنَ (imtaḥana) 'he examined'

The extra ت changes to د or ط as explained below:

a) If the first radical is د، ز، ذ the extra ت changes to د, e.g.:

دَعَا → اِدْتَعَى → اِدْدَعَى → اِدَّعَى 'he claimed'

(idta'ā → idda'ā)

ذَكَرَ → اِذْتَكَرَ → اِذْدَكَرَ → اِدَّكَرَ 'he remembered'

(idhtakara → idhdakara → iddakara).

With the assimilation of ذ to د اِذْدَكَرَ becomes اِدَّكَرَ

زَحَمَ → اِزْتَحَمَ → اِزْدَحَمَ 'it became crowded'

(iztaḥama → izdaḥama).

b) If the first radical is ص، ض، ط، ظ the extra ت changes to ط, e.g.:

صَبَرَ → اِصْتَبَرَ → اِصْطَبَرَ 'he had patience'

(iṣtabara → iṣṭabara).

ضَرَبَ → اِضْتَرَبَ → اِضْطَرَبَ 'he was in state of unrest'

(iḍtaraba → iḍṭaraba).

طَلَعَ → اِطْتَلَعَ → اِطْطَلَعَ → اِطَّلَعَ 'he knew'

(iṭtala'a → iṭṭala'a).

ظَلَمَ → اِظْتَلَمَ → اِظْطَلَمَ 'he put up with wrong'

(iẓtalama → iẓṭalama)

If the first radical is و it gets assimilated to the extra ت, e.g.:

وَحَدَ → اِوْتَحَدَ → اِتَّحَدَ 'he was united'

(iwtaḥada → ittaḥada).

وَقَى ⟶ اِوْتَقَى ⟶ اِتَّقَى 'he protected himself'

(iwtaqā ⟶ ittaqā).

The *muḍāri'*: The حَرْفُ المضارَعَةِ takes *fatḥah*, e.g.:

يَنْتَظِرُ : اِنْتَظَرَ 'he waits'

يَبْتَسِمُ : ابْتَسَمَ 'he smiles'

يَسْتَمِعُ : اِسْتَمَعَ 'he listens'

يَخْتَارُ for يَخْتَيِرُ : اِخْتَارَ 'he selects'

The *amr*: After the omission of the حَرْفُ المُضارَعَةِ the verb commences with a *sākin* letter, so a *hamzat al-waṣl* is to be prefixed, e.g.:

تَنْتَظِرُ : اِنْتَظِرْ (tantaẓir-u : intaẓir)

The *maṣdar*: It is on the pattern of اِفْتِعَالٌ (ifti'āl-un), e.g.:

اِنْتِظَارٌ 'waiting' اِجْتِماعٌ 'meeting' اِخْتِيارٌ 'selection'

اِلْتِقاءٌ 'meeting' for اِلتِقايٌ

The *ism al-fā'il* and the *ism al-maf'ūl*: These are formed by replacing the حَرْفُ المُضارَعَةِ with mu-. The second radical takes *kasrah* in the *ism al-fā'il* and *fatḥah* in the *ism al-maf'ūl*, e.g.:

يَمْتَحِنُ 'he examines' مُمْتَحِنٌ (mumtaḥin-un) 'examiner'

مُمْتَحَنٌ (mumtaḥan-un) 'one who is examined'

In the *muḍa''af* and the *ajwaf* verbs both the *ism al-fā'il* and the *ism al-maf'ūl* have the same form, e.g.:

يَشْتَقُّ 'he derives' مُشْتَقٌّ which stands for مُشْتَقِقٌ *ism al-fā'il*

and for مُشْتَقَقٌ *ism al-maf'ūl*.

In the same way:

يَخْتارُ 'he selects' مُخْتارٌ which stands for مُخْتَيِرٌ *ism al-fā'il*

and for مُخْتَيَرٌ *ism al-maf'ūl*.

The noun of place and time: It is same as *ism al-maf'ūl*, e.g.:

مُجْتَمَعٌ 'society', literally 'place of gathering'

المُلْتَزَمُ 'place of embracing'.

It is the name given to the part of the Ka‘bah which lies between the Black Stone and the door, because it is sunnah to embrace this part.

(2) As in *bāb* اِنْفَعَلَ, the *hamzat al-waṣl* is omitted in this *bāb* also when *hamzat al-istifhām* is prefixed to the verb, e.g.:

أَنْتَظَرْتَنِي ؟ ‘Did you wait for me?’ for أَاِنْتَظَرْتَنِي ؟ (a intaẓarta-nī ? → antaẓarta-nī?).

In the Qur’ān (37:153)

أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ ١٥٣ ‘Has He preferred daughters to sons?’

(3) We have learnt إِذا meaning ‘if’ or ‘when’ in Lesson 14. It is also used to express surprise.

On hearing a knock at the door, you go out expecting to see your old friend, but lo and behold, you find a policeman waiting for you.

To express this unexpected turn of event you use إِذا الفُجائِيَّةُ (idhā of surprise), e.g.:

خَرَجْتُ فَإِذا شُرطِيٌّ بِالبابِ

‘I went out, and to my surprise, there was a policeman at the door.’

If one of us throws his walking stick nothing happens except that its position changes from vertical to horizontal. But when Mūsā عليه السلام dropped his stick, something unexpected happened: it turned into a snake. The Qur’ān uses *idhā* of surprise to express this event:

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ١٠٧ وَنَزَعَ يَدَهُۥ فَإِذَا هِيَ بَيْضَآءُ لِلنَّٰظِرِينَ ١٠٨

‘So he dropped his stick, and to their surprise, it was a snake visible; and he drew his hand (from his bosom), and to their surprise, it was white to the beholders.’ (7:107-108)

Two things should be noted here:

a) a فَ is usually prefixed to إِذا

b) the *mubtada’* occurring after *idhā* of surprise may be indefinite, e.g.:

دَخَلْتُ الغُرفَةَ فَإِذا حَيَّةٌ على السَّرِيرِ. ‘I entered the room, and to my shock and surprise, there was a snake on the bed.’

(4) The verb ظَنَّ takes two objects which are originally *mubtada’* and *khabar*, e.g.:

أَظُنُّ الاِمْتِحانَ قريباً. → الاِمْتِحانُ قَرِيبٌ. ‘I think the examination is near.’

Here الاِمْتِحانَ is the first object and قريباً is the second.

أَظُنُّ المديرَ يأتِي غداً. → المُديرُ يَأتِي غداً. ‘I think the headmaster is coming tomorrow.’

Here المديرَ is the first object and the sentence يأتي غداً is the second object, and it is فِي مَحَلِّ نَصْبٍ.

ظَنَّ may be followed by أَنَّ or أَنْ, e.g.:

a) الاِمْتِحانُ سَهْلٌ ← أَظُنُّ أنَّ الاِمْتِحانَ سَهْلٌ 'I think the examination is easy.'

Here الاِمْتِحانَ is *ism inna*, and سَهْلٌ is *khabar inna*.

In the Qur'an (41:22)

﴿ وَلَٰكِن ظَنَنتُمْ أَنَّ ٱللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ٢٢ ﴾

'But you thought that Allāh does not know much of what you are doing.'

b) يَرْسُبُ أَحْمَدُ ← مَا ظَنَنْتُ أَنْ يَرْسُبَ أحمدُ 'I did not think that Ahmad would fail.'

In the Qur'an (18:35)

﴿ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدًا ٣٥ ﴾

'He said, "I do not think that all this will ever perish".'

(5) We say دخَلْتُ البيتَ/ الغُرفةَ/ المسجدَ but

دَخَلْتُ في الامْتِحانِ/ في الإسلامِ,

i.e., if what we enter is a place like a house or a mosque we don't use في, otherwise use في.

In the Qur'an:

﴿ وَدَخَلَ جَنَّتَهُۥ ﴾

'And he entered his garden.' (18:35).

But: ﴿ وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ ﴾

'And faith has not yet entered into your hearts.' (49:14).

We have both usages in:

﴿ فَٱدْخُلِى فِى عِبَٰدِى ٢٩ وَٱدْخُلِى جَنَّتِى ٣٠ ﴾

'So enter among My servants, and enter My Paradise.' (89:29-30).

(6) We have learnt إِسْمُ الفاعِلِ in Lesson 4. Now we learn the pattern فَعَّالٌ (fa''āl) which denotes intensity in the *ism al-fā'l*, e.g.:

غافِرٌ	'one who forgives'	غَفَّارٌ	'one who forgives much'
رَازِقٌ	'one who provides'	رَزَّاقٌ	'one who provides much'

آكِلٌ 'one who eats' أَكَّالٌ 'one who eats much'

There are four forms which denote intensity. They are:

a) فَعِيلٌ e.g. عَلِيمٌ 'one who knows much'

سَمِيعٌ 'one who hears much'.

b) فَعُولٌ e.g. غَفُورٌ 'one who forgives much'

شَكُورٌ 'one who thanks much'

عَبُوسٌ 'one who frowns much'

أَكُولٌ 'one who eats much'.

c) فَعِلٌ e.g. حَذِرٌ 'very cautious'.

d) مِفْعالٌ e.g. مِعْطاءٌ 'one who gives much'.

These five patterns are called صِيَغُ مُبالغَةِ ٱسْمِ الفاعِلِ 'patterns denoting intensity in the *ism al-fā'il'*.

(7) لَا بُدَّ مِنَ الاخْتبارِ 'One must take the test.' It literally means 'There is no escape from the test.'

Here لَا is لَا النافِيَةُ لِلْجِنْسِ which we have learnt in Lesson 21.

If a *maṣdar mu'awwal* is used, مِن may be omitted, e.g.:

لَا بُدَّ أَنْ تَكْتُبَ لَهُ 'You must write to him.'

لَا بُدَّ أَنْ نُسافِرَ 'We must travel.'

لَا بُدَّ أَنْ تَتَعَلَّمُوا تَشْغِيلَ الحاسُوبِ 'You must learn how to operate a computer.'.

Vocabulary

اِطَّلَعَ (على) اِطِّلَاعاً	to look into, be informed (viii)	اِقْتَرَحَ اِقْتِرَاحاً	to suggest, propose (viii)
تَعْمِيمٌ	circular, notification	اِنْتَظَرَ اِنْتِظَاراً	to wait (viii)
اِنْتَقَلَ اِنْتِقَالاً	to shift, move (viii)	اِزْدَحَمَ اِزْدِحَاماً	to be crowded (viii)
سَدِيدٌ	correct, right	طَابَقٌ (ج طَوَابِقُ)	storey (of a building), floor

خَلا يَخْلُو خُلُوّاً	to be empty, vacant (a-u)	اِصْطَفَى اِصْطِفَاءً	to choose, select (viii)
خَالٍ (الخَالِي)	empty	مُصْطَفًى	chosen
اِجْتَنَبَ اِجْتِنَاباً	to avoid (viii)	تَجَسَّسَ تَجَسُّساً	to spy (v)
ظَنٌّ (ج ظُنُونٌ)	assumption, doubt, suspicion	اِغْتَابَ اِغْتِيَاباً	to backbite (vii)
إِثْمٌ (آثَامٌ)	sin	تَوَّابٌ	The Oft-Forgiving
اِتَّقَى اِتِّقَاءً	(1) to be mindful of Allāh, to be pious (2) (ب) to take shelter (viii)		
رَحِمَ رَحْمَةً	to have mercy (i-a)	اِكْتَفَى اِكْتِفَاءً	to content oneself, to be satisfied (viii)
الرَّحِيمُ	The Compassionate (one of the attributive names of Allāh)		
الرَّحْمَنُ	The Most Merciful (one of the attributive names of Allāh)		
اِقْتَرَبَ اِقْتِرَاباً	to draw near (viii)	اِخْتَارَ يَخْتَارُ اِخْتِيَاراً	to select, choose (viii)
مُخْتَارٌ	selector/selected, chooser/chosen	اِنْتَهَى اِنْتِهَاءً	to finish, end, come to close (viii)
مُنْتَصَفٌ	middle	مُمْتَحِنٌ	examiner
اِمْتَحَنَ اِمْتِحَاناً	to examine (viii)	اِشْتَرَكَ اِشْتِرَاكاً	to participate, take part (viii)
اِخْتَبَرَ اِخْتِبَاراً	to test, examine (viii)	اِضْطَرَّ يَضْطَرُّ اِضْطِرَاراً	to compel (viii)
حَقٌّ (ج حُقُوقٌ)	truth, right	مُضْطَرٌّ	compeller, compelled
اِلتَحَقَ اِلْتِحَاقاً	to join (university, school, etc.) (viii)	اِفْتَرَقَ اِفْتِرَاقاً	to be separated (viii)
مُفْتَرَقُ الطُّرُقِ	crossroads	شَبَّهَ تَشْبِيهاً	to liken (ii)
اِرْتَفَعَ اِرْتِفَاعاً	(1) to be raise, rise (gr) have primary case-ending *ḍammah* or its equivalent secondary ending. (viii)		
اِجْتَمَعَ اِجْتِمَاعاً	to come together, assemble, meet (viii)	زَانَ يَزِينُ زَيْناً	to decorate, beautify (a-i)
اِجْتِمَاعٌ	meeting	اِزْدَانَ يَزْدَانُ اِزْدِيَاناً	to be decorated (viii)
ذَكَرَ ذِكْراً	to mention, remember (a-u)	اِذَّكَرَ	to mention (viii)

صَفَا يَصْفُو صَفَاءً	to be or become clean, unpolluted (a-u)	اِدَّعَى اِدِّعَاءً	to lay claim, allege (viii)
ظَلَمَ ظُلْماً	to wrong, oppress, treat unjustly (a-i)	اِتَّجَهَ اِتِّجَاهاً	to turn one's face (viii)
اِطَّلَمَ	to be wronged, be oppressed (viii)	اِتَّحَدَ اِتِّحَاداً	to unite (become one) (viii)
اِتَّصَلَ اِتِّصَالاً	to contact, to be connected, attached (viii)	اِتَّفَقَ اِتِّفَاقاً	to agree (viii)
نَقَلَ نَقْلاً	to move s.t. from its place, to transport, transfer, remove (a-u)		
		اِسْتَمَعَ (إلى) اِسْتِمَاعاً	to listen (viii)
اِمْتَلأَ اِمْتِلاءً	to be filled up, be full (viii)	أَذَاعَ يُذِيعُ إِذَاعَةً	to broadcast (iv)
اِصْطَبَرَ اِصْطِبَاراً	to be patient (viii)	مُذِيعٌ	radio announcer
سَبِيلٌ (ج سُبُلٌ)	way, path, road masc.& fem	اِلْتَزَمَ اِلْتِزَاماً	to embrace (viii)
مُلْتَزَمٌ	part of the eastern wall of the Ka‘bah between the door and the Black Stone which is held as though in embrace		
اِبْتَسَمَ اِبْتِسَاماً	to smile (viii)	عَبَسَ عُبُوساً	to frown (a-i)
اِحْتَسَبَ اِحْتِسَاباً	(1) to do s.t. to please Allāh, (2) to expect (viii)	حَيْثُ	where
عَضَّ عَضّاً	to bite (i-a)	اِتَّخَذَ اِتِّخَاذاً	to adopt (viii)
أَدْغَمَ إِدْغَاماً	(gr) to merge a letter with another, to assimilate (iv)	تَوَقَّعَ تَوَقُّعاً	to expect (v)
ثُعْبَانٌ (ج ثَعَابِينُ)	serpent	خَلِيلٌ (ج أَخِلَّاءُ، خُلَّانٌ)	bosom friend
نَزَعَ نَزْعاً	to draw forth, pull out (a-i)	سَدَّ سَدّاً	to block up (a-u)
يَسُدُّ مَسَدَّ المَفْعُولَيْنِ	it fills the place of the two *maf‘ūls*, i.e., it functions as two *maf‘ūls*. (gr)		

LESSON 24

In this lesson we learn the following:

(1) *Bāb* اِفْعَلَّ. In this *bāb* i- is prefixed to the first radical, and the third radical is doubled (if'alla).

This *bāb* is used only for colours and defects, e.g.:

اِحْمَرَّ ‘it became red’

اِعْوَجَّ ‘it became crooked’.

The *muḍāri‘* of اِحْمَرَّ **is** يَحْمَرُّ**, and *ism al-fā‘il* is** مُحْمَرٌّ.

It has no *ism al-maf‘ūl*.

Its *maṣdar* is اِحْمِرَارٌ.

This *bāb* has another form with the addition of an *alif* after the second radical, i.e., اِفْعَالَّ, e.g.:

اِحْمَارَّ ‘it became red’[1]

اِدْهَامَّ ‘it became dark green’

The *muḍāri‘* of اِحْمَارَّ **is** يَحمَارُّ**, its *ism al-fā‘il* is** مُحمَارٌّ **and its *maṣdar* is** اِحْمِيرارٌ.

Note that a verb like اِشْتَدَّ is not from *bāb* اِفعَلَّ, but it is from اِفْتَعَلَ from شَدَّ: the ت in اِشْتَدَّ is extra, but both the *dāls* (د) are original, because its radicals are ش د د.

In determining the *bābs* we must find out the radicals. The forms in certain cases may be deceptive.

(2) The verb رَأَى يَرَى has two meanings:

(a) to see, and
(b) to think, to deem, to judge.

In the first sense it is called رَأَى البَصَرِيَّةُ (*ra'ā* of the eye), and in the second sense it is called رَأَى القَلْبِيَّةُ (*ra'ā* of the mind).

The first takes only one object, e.g.:

رَأَيْتُ إِبراهِيمَ. ‘I saw Ibrāhīm.’

The second takes two objects which are originally *mubtada'* and *khabar*, e.g.:

حامِدٌ عالِمٌ. → أَرَى حامداً عالِماً. ‘I think Ḥāmid is a scholar.’

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[1] This *bāb*'s number is: ixa.

هُو جاهِلٌ. → أَرَاهُ جاهِلاً. 'I think he is ignorant.'

In the Qur'ān (70:6-7):

﴿ إِنَّهُمْ يَرَوْنَهُۥ بَعِيدًا ٦ وَنَرَىٰهُ قَرِيبًا ٧ ﴾

'They indeed deem it (the punishment) far off, and We deem it near.'

(3) عَسَى is a verb signifying hope or fear like the particle لَعَلَّ, e.g.:

﴿ عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيْهِمْ ﴾

'It is hoped that Allāh will turn to them in forgiveness.' (Qur'ān, 9:102).

﴿ وَعَسَىٰٓ أَن تَكْرَهُواْ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ ﴾

'It is feared that you dislike a thing while it is good for you.' (Qur'ān, 2:216).

عَسَى can be used both as an incomplete and a complete verb. [2]

a) An incomplete verb (الفِعْلُ النَاقِصُ) is a sister of كَانَ, and takes *ism* and *khabar*, e.g.:

﴿ عَسَى ٱللَّهُ أَن يَعْفُوَ عَنْهُمْ ﴾

'It is hoped that Allāh will forgive them.' (Qur'ān, 4:99).

Here ٱللَّهُ is its *ism* and the *maṣdar mu'awwal* أَن يَعْفُوَ its *khabar*.

Remember that its *khabar* should be *maṣdar mu'awwal*.
Its *ism* can be a pronoun, e.g.:

عَسَيْتُ أَنْ أَتَزَوَّجَ هذا العامَ. 'It is hoped that I will get married this year.'

Here تُ is its *ism*.

b) A complete verb (الفِعْلُ التَّامُّ) is followed by its *fā'il*, e.g.: دَخَلَ المدرِّسُ.

If عَسَى is used as a complete verb it is immediately followed by the *maṣdar mu'awwal*, e.g.:

[3]﴿ عَسَىٰٓ أَن يَهْدِيَنِ رَبِّي ﴾

'It is hoped that my Lord will guide me.' (Qur'ān, 18:24).

Here the *maṣdar mu'awwal* أَنْ يَهدِيَ is the *fā'il*.

In عَسَيْتُ أَنْ أَرْسُبَ. 'I am afraid I will fail' عَسَى is incomplete, and in

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[2] See Lesson 10.

[3] أَنْ يَهْدِيَنِي = أَنْ يَهْدِيَنِ

عَسَى أَنْ أَرْسُبَ. it is complete.

(4) In بعدَ ما دَخَلَ المدرِّسُ ‘After the teacher entered.’ Here مَا along with the verb that follows it has the meaning of a *maṣdar*. So:

بعْدَ دُخُولِ المدرِّسِ means بعدَ ما دَخَلَ المدرِّسُ.

That is why this مَا is called ما المَصْدَرِيَّةُ (the infinitive *mā*).

The verb that follows the infinitive *mā* may be *māḍī* or *muḍāri‘*.
Here is an example of the later:

سَأُرِيكَ المَجَلَّةَ بعدَ مَا يَخْرُجُ المُدَرِّسُ.

‘I will show you magazine after the teacher leaves.’

Here بعدَ مَا يَخْرُجُ المُدَرِّسُ has the force of بعدَ خُرُوجِ المدرِّسِ.

Here are some more examples:

﴿ لَهُمْ عَذَابٌ شَدِيدٌۢ بِمَا نَسُواْ يَوْمَ ٱلْحِسَابِ ٢٦ ﴾

‘For them is a severe punishment for their forgetting the Day of Reckoning.’ (Qur’ān, 38:26).

﴿ فَذُوقُواْ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ١٠٦ ﴾

‘So taste the punishment for your rejection.’ (Qur’ān, 3:106).

(5) We have learnt in Book Two (Lesson 11) that the *khabar* coming after أَمَّا should take فَ, e.g.:

أَخِي يدرسُ بِالمدرسةِ، أَمَّا أنا فَأَدْرُسُ بالجامعةِ.

In the *āyah* ﴿ فَأَمَّا ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ﴾ (3:106) there is no فَ because the *khabar* has been omitted as it is evident from the context. The omitted *khabar* is فَيُقَالُ لَهُمْ ‘it will be said to them.’

Here is a translation of the meaning of this *āyah*:
‘As for those whose faces will be darkened it will be said to them, “Did you reject the faith after believing?”’.

Vocabulary

اِنْفَتَحَ اِنْفِتَاحاً	to open (by it self) (vii)	قَوَّمَ تَقْوِيماً	to straighten (ii)
اِعْوَجَّ اِعْوِجَاجاً	to become crooked (ix)	تَمَكَّنَ (مِن) تَمَكُّناً	to be able, to manage (v)
أَغْضَبَ اِغْضَاباً	to make s.o. angry, to anger, enrage (iv)	اِحْمَرَّ اِحمِرَاراً	to turn red (ix)

to mock, ridicule (i-a)	سَخِرَ (مِن) سَخَراً، سُخْرِيَةً		
to perform *wuḍū* (v)	تَوَضَّأَ تَوَضُّؤاً	to seek forgiveness (x)	اِسْتَغْفَرَ اِسْتِغْفَاراً
to become black (ix)	اِسْوَدَّ يَسْوَدُّ اِسْوِدَاداً	to become white (ix)	اِبْيَضَّ اِبْيِضَاضاً
to sell (a-i)	بَاعَ يَبِيعُ بَيْعاً	to be good, proper, in order, pious (a-u)	صَلَحَ صَلاَحاً
to appear, seem (a-u)	بَدَا يَبْدُو	produce, yield (of a tree)	ثَمَرٌ = ثَمَرَةٌ
date palm	نَخْلَةٌ (ج نَخْلٌ)	unripe date when it starts turning red or yellow	زَهْوٌ
to lose (a-i)	فَقَدَ فَقْداً، فِقْدَاناً، فُقْدَاناً	to fry (a-i)	قَلَى قَلْياً
to become dark green (ixa)	اِدْهَامَّ يَدْهَامُّ اِدْهِيمَاماً	defect, fault, flaw	عَيْبٌ (ج عُيُوبٌ)
to turn yellow (ix)	اِصْفَرَّ اِصْفِرَاراً	to be defective, faulty (a-i)	عَابَ يَعِيبُ
to turn yellow gradually (ixa)	اِصْفَارَّ يَصْفَارُّ اِصْفِيرَاراً	to be sad (i-a)	حَزِنَ حَزَناً، حُزْناً
to turn red gradually (ixa)	اِحْمَارَّ يَحْمَارُّ اِحْمِيرَاراً	to become green (ix)	اِخْضَرَّ اِخْضِرَاراً
wood, timber	خَشَبٌ	to intensify, become severe (viii)	اِشْتَدَّ اِشْتِدَاداً
to become dark green (ixa)	اِدْهَامَّ يَدْهَامُّ اِدْهِيمَاماً	to split (vii)	اِنْشَقَّ اِنْشِقَاقاً
to burn, get burnt (viii)	اِحْتَرَقَ اِحْتِرَاقاً	(1) tooth (2) age	سِنٌّ (ج أَسْنَانٌ)
to clean the teeth (viii)	اِسْتَاكَ يَسْتَاكُ اِسْتِيَاكاً	spring (season)	رَبِيعٌ
cheek (especially the raised part)	وَجْنَةٌ (ج وَجَنَاتٌ)	at once, instantly	فَوْراً
sickle	مِنْجَلٌ (ج مَنَاجِلُ)		
to hope, request (a-u)	رَجَا يَرْجُو رَجَاءً	to be straight, to be right, proper, in order (x)	اِسْتَقَامَ اِسْتِقَامَةً
to administer, govern, to be close, to come next, to follow (i-i)	وَلِيَ وَلْياً	to content oneself, to be satisfied (viii)	اِكْتَفَى اِكْتِفَاءً
to be in hurry (x)	اِسْتَعْجَلَ اِسْتِعْجَالاً	(1) harm, hurt (2) strength, might (3) war	بَأْسٌ

LESSON 25

In this lesson we learn the following

(1) *Bāb* اِسْتَفْعَلَ. In this *bāb* ista- is prefixed to the first radical (istafʻala), e.g.:

اِسْتَغْفَرَ 'he asked for forgiveness',

اِسْتَيْقَظَ 'he woke up',

اِسْتَعَدَّ 'he got ready',

اِسْتَحَمَّ 'he had a bath',

اِسْتَقَالَ 'he resigned',

اِسْتَلْقَى 'he laid-down'.

The *muḍāriʻ*: It is يَسْتَفْعِلُ e.g. يَسْتَغْفِرُ، يَسْتَحِمُّ، يَسْتَقِيلُ، يَسْتَلْقِي.

The *amr*: It commences with a *sākin* letter, so it takes *hamzat al-waṣl*, e.g.:

تَسْتَغْفِرُ اِسْتَغْفِرْ (tastaghfir-u → staghfir → istaghfir)

تَسْتَقِيلُ اِسْتَقِلْ

تَسْتَلْقِي اِسْتَلْقِ

تَسْتَحِمُّ اِسْتَحِمَّ (This has *fatḥah* at the end to avoid اِلتِقاءُ السَّاكِنَيْنِ).

The *maṣdar*: It is on the pattern of اِسْتِفْعَالٌ (istifʻāl-un), e.g. اِسْتِغْفارٌ.

In the *ajwaf* verbs a compensatory ة is added at the end, e.g.:

اِسْتَقَالَ اِسْتِقَالَةٌ

اِسْتَشَارَ اِسْتِشَارَةٌ 'he consulted'

In *nāqiṣ* verbs the final ي changes to hamzah, e.g.:

اِسْتِلْقَاءٌ for اِسْتِلْقَايٌ

The *ism al-fāʻil* and the *ism al-mafʻūl*: The second radical has *kasrah* in the *ism al-fāʻil* and *fatḥah* in the *ism al-mafʻūl*, e.g.:

مُسْتَغْفِرٌ (mustaghfir) 'one who seeks pardon' and

مُسْتَغْفَرٌ (mustaghfar) 'one whose forgiveness is sought'.

The noun of place and time. It is the same as the *ism al-maf'ūl*, e.g.:

مُسْتَقْبَلٌ 'future'

مُسْتَوْصَفٌ 'clinic'

مُسْتَشْفًى 'hospital'

This *bāb* signifies, among other things, the meaning of seeking, e.g.:

غَفَرَ	'he forgave'	اِسْتَغْفَرَ	'he sought forgiveness'
طَعِمَ	'he ate'	اِسْتَطْعَمَ	'he asked for food'
هَدَى	'he guided'	اسْتَهْدَى	'he sought guidance'.

(2) أَدْرُسُ اللغةَ العربيّةَ لِكَيْ أفْهَمَ القُرْآنَ الكريمَ 'I am studying Arabic so that I may understand the Qur'ān.'.

The word كَي is an infinitive particle, and لِكَيْ أفْهَمَ القُرْآنَ means لِفَهْمِ القرآنِ.

It is used with the *muḍāri'* which it renders *manṣūb*.

لَامُ التَّعْلِيلِ [1] is prefixed to it which may sometimes be omitted, e.g.:

﴿ كَيْ نُسَبِّحَكَ كَثِيرًا ٣٣ ﴾

'So that we may glorify You much.' (Qur'ān, 20:33).

Here كَي is for لِكَي.

لِكَي is joined to لَا النَّافِيَةُ in writing, e.g.:

اِجْتَهِدْ لِكَيْلَا تَرْسُبَ. 'Work hard lest you should fail.'

أُكْتُبْ رَقْمَ هاتِفِي في المُفَكِّرَةِ لِكَيْلَا تَنْسَى.

'Write down my telephone number in the diary so that you do not forget.'

Here are some more examples of كَي

ذَهَبَ زُمَلائِي إلى السُّوقِ لِكَيْ يَشْتَرُوا الحَوائِجَ.

'My colleagues went to the market to buy the necessaries.'

[2] يا مَرْيَمُ، اسْتَيْقِظِي مُبَكِّرَةً لِكَيْلا يَفُوتَكِ القِطارُ.

'Maryam, get up early lest you should miss the train.'

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[1] For لَامُ التَّعْلِيلِ see Book Two (Lesson 17).

[2] In English we say, 'I missed the train'. In Arabic we say. 'The train missed me': فَاتَنِي القِطارُ

(3) إِذَنْ is another particle of *naṣb*. It precedes the *muḍāri'* and renders it *manṣūb*.

It means 'in that case'. It is used only in reply to a statement.
If your friend tells you:

يَرْجِعُ المُديرُ اليومَ من الخارِجِ. 'The headmaster is returning today from abroad.'

you will reply saying:

إِذَنْ نَسْتَقْبِلَهُ في المَطار. 'In that case we will receive him at the airport.'

Note that the verb after إِذَنْ is *manṣūb*.

إِذَنْ renders the verb *manṣūb* only if the following three conditions are met:

a) إِذَنْ should be at the beginning of the sentence, and it should not be preceded by any other word,

b) the verb should immediately follow it. Intervention by لَا النَّافِيَةُ or an oath is permitted,

c) the verb should denote futurity.

In the example cited above all three conditions are met: إِذَنْ is at the beginning of the sentence, the verb نَسْتَقْبِلَهُ immediately follow it, and it denotes futurity.

But if we say:

نَحْنُ إِذَنْ نَسْتَقْبِلُهُ.

the verb should be *marfū'* because إِذَنْ is not at the beginning of the sentence.

In the same way if we say

إِذَنْ في المطار نَسْتَقْبِلُهُ.

the verb should be *marfū'* because the verb does not immediately follows إِذَنْ.

We may, however, say

إِذَنْ واللّٰهِ نَسْتَقْبِلَهُ في المطار. 'In that case we will by Allāh receive him at the airport',

and also

إِذَنْ لَا نَسْتَقْبِلَهُ في المطار. 'In that case we will not receive him at the airport.'

The verb in these two cases is *manṣūb*.
Here is an example where the verb does not denote futurity:

تَصِلُ الحافِلَةُ إِلَى المَطارِ السَّاعَةَ الثَّانِيَةَ. 'The bus arrives at the airport at two.'

إِذَنْ أَخافُ أَنْ تَفُوتَنِي الرِّحْلَةُ. 'In that case I am afraid I will miss the flight.'

Here أَخافُ is *marfū‘* because it does not denote futurity.

(4) We have seen that the verb in the *māḍī* is negated with مَا, e.g.:

ما أَكَلْتُ. ‘I did not eat.’

But if we negate two verbs in the *māḍī* together, we use لَا, e.g.:

لَا أَكَلْتُ وَلَا شَرِبْتُ. ‘I neither ate nor drank’.

فَلَا صَدَّقَ وَلَا صَلَّىٰ ٣١ ‘He neither believed nor prayed’ (Qur’ān, 75:31)

(5) We have seen *wāw al-ḥāl* prefixed to a nominal sentence, e.g.:

دَخَلْتُ المسجدَ والإمامُ يقرَأُ الفاتِحةَ.

‘I entered the mosque while the imam was reading the *fātiḥah*.’

It can also be prefixed to a verbal sentence with the verb in *māḍī*, but then it should be followed by قَدْ, e.g.:

دَخَلْتُ المسجدَ وقد قَرَأَ الإمامُ الفاتِحَةَ.

‘I entered the mosque after the imam had finished reading the Fātiḥah.’

Here are some more examples

خَرجْنا من الفصلِ وقد شَرَحَ المدرّس الدَّرْسَ.

‘We left the class after the teacher had finished explaining the lesson.’

جَاءَ الطَّبيبُ وقد مَاتَ المَريضُ.

‘The doctor came after the patient had died.’

وَصلْتُ المَطارَ وقد أَقْلَعَتِ الطائِرَةُ.

‘I arrived at the airport after the plane had taken off.’

(6) The verb جَعَلَ has four meanings:

a) to make, i.e. to cause something to be or to become something. In this sense it takes two objects, e.g.:

سَأَجْعَلُ هذهِ الغُرْفَةَ دُكَّاناً. ‘I will make this room a shop.’

Here الغُرْفَةَ is the first object and دُكَّاناً the second object.

Here are some more examples

جَعَلَ اللّٰهُ الخَمْرَ حَراماً. ‘Allāh had made alcoholic drinks ḥarām.’

﴿ وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا ١٦ ﴾

'And He made the moon a light therein, and He made the sun a lamp.' (Qur'ān, 71:16).

﴿ وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً ﴾

'And had your Lord so willed He would have made mankind one nation.' (Qur'ān, 11:118).

b) to think, to deem. In this sense also it takes two objects, e.g.:

أَجَعَلْتَنِي مُديراً ؟

'Have you made me a headmaster?' i.e. 'Do you think I am a headmaster?'

﴿ وَجَعَلُوا۟ ٱلْمَلَٰٓئِكَةَ ٱلَّذِينَ هُمْ عِبَٰدُ ٱلرَّحْمَٰنِ إِنَٰثًا ﴾

'And they made the angels, who are servants of Rahmān, females.' (Qur'ān, 43:19), i.e., believe they are females.

c) to make, i.e., to create. In this sense it takes only one object, e.g.:

﴿ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَجَعَلَ ٱلظُّلُمَٰتِ وَٱلنُّورَ ﴾

'All praise is for Allāh Who created the heavens and the earth, and made darkness and light.' (Qur'ān, 6:1).

d) to begin. In this sense it acts like كَانَ, and has *ism* and *khabar*. Its *khabar* is a verbal sentence with the verb in the *muḍāri'*, e.g.:

جَعَلَ حامِدٌ يَضْرِبُنِي . 'Hāmid began beating me.'

Here حامِدٌ is its *ism* and the sentence يَضْرِبُنِي its *khabar*. [3]

(7) The plural of مَاشٍ 'pedestrian' is مُشَاةٌ. It is on the pattern فُعَلَةٌ (fu'alat-un).

So مُشَاةٌ (mushāt-un) is originally مُشَيَةٌ (mushayat-un) where -aya- changes to -ā-.

Here are some more examples

قَاضٍ 'judge' → قُضَاةٌ

حَافٍ 'barefoot' → حُفَاةٌ

عَارٍ 'naked' → عُرَاةٌ

وَالٍ 'ruler' → وُلَاةٌ

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[3] See Lesson 10.

The *nawāṣib* of the *muḍāri'*

The particles that change the *muḍāri'* to *manṣūb* are called نَواصِبُ الفِعْلِ المُضارِعِ.

These are four, and we have learnt them all. They are:

a) أَنْ, e.g.:

﴿ وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيۡكُمۡ ﴾

'And Allāh wants to turn to you.' (Qur'ān, 4:27)

This particle is called حَرْفُ مَصْدَرِيَّةٍ ونَصْبٍ وَٱسْتِقْبالٍ i.e., an infinitive particle that changes the *muḍāri'* to *manṣūb* and denotes futurity.

b) لَنْ, e.g.:

﴿ قَالَ إِنَّكَ لَن تَسۡتَطِيعَ مَعِيَ صَبۡرٗا ٦٧ ﴾

'He said, "Surely, you will not be able to have patience with me". (Qur'ān, 18:67)

This particle is called حَرْفُ نَفْيٍ ونَصْبٍ واَسْتِقْبالٍ i.e., a negative particle that changes the *muḍāri'* to *manṣūb* and denotes futurity.

c) كَيْ, e.g.:

﴿ كَيۡ نُسَبِّحَكَ كَثِيرٗا ٣٣ ﴾

'So that we may glorify You much.' (Qur'ān, 20 33)

This particle is called حَرْفُ مَصْدَرِيَّةٍ ونَصْبٍ وَٱسْتِقْبالٍ i.e., an infinitive particle that changes the *muḍāri'* to *manṣūb* and denotes futurity.

d) إِذَنْ, e.g.:

سَأَزُورُكَ غَدًا إِنْ شاءَ اللّٰهُ.

'I shall come to visit you tomorrow *in shā'Allāh*.'

إِذَنْ أَنْتَظِرَكَ. 'In that case I will wait for you.'

This particle is called حَرْفُ جَوابٍ وجَزاءٍ ونَصْبٍ وَٱسْتِقْبالٍ i.e., an answering particle that changes the *muḍāri'* to *manṣūb* and denotes futurity.

LESSON 25

Vocabulary

اِسْتَرَاحَ اِسْتِرَاحَةً	to relax, have rest (x)	اِسْتَلْقَى (على) اِسْتِلْقَاءً	to lie down on one's back (x)
اِسْتَيْقَظَ اِسْتِيقَاظاً	to wake up (x)	قَفاً (ج قُفِيٌّ، أَقْفَاءٌ)	nape (back part of the neck) (masc/fem)
اِسْتَحَمَّ اِسْتِحْمَاماً	to take a bath (x)	اِسْتَقْبَلَ اِسْتِقْبَالاً	to receive (a guest) (x)
أَفْطَرَ إِفْطَاراً	to have breakfast (iv)	رَئِيسٌ (ج رُؤَسَاءُ)	president
أَيْقَظَ يُوقِظُ إِيقَاظاً	to wake s.o. up (iv)	اِسْتَهْدَى اِسْتِهْدَاءً	to seek guidance (x)
جَاعَ يَجُوعُ جَوْعاً	to be or become hungry (a-u)	اِسْتَطْعَمَ اِسْتِطْعَاماً	to ask for food (x)
جَائِعٌ	hungry	عَرِيَ يَعْرَى عُرْياً	to be naked (i-a)
أَطْعَمَ إِطْعَاماً	to feed, give food to eat (iv)	كَسَا كَسْواً	to clothe (a-u)
أَخْطَأَ	to make a mistake (iv)	اِسْتَكْسَى اِسْتِكْسَاءً	to ask for clothes (x)
اِسْتَغْفَرَ اِسْتِغْفَاراً	to seek forgiveness (x)	حَوَّلَ (إِلَى) تَحْوِيلاً	to change, transform, transfer (ii)
طَهُورٌ	clean, means of cleansing	اِسْتَأْذَنَ اِسْتِئْذَاناً	to ask permission (x)
لَا بَأْسَ، طَهُورٌ إِنْ شَاءَ اللَّهُ	may no harm come to you and may your indisposition be a means of cleansing you (from your sins).(said to the sick by a visitor).		
تَبِعَ تَبَعاً	to follow (i-a)	مَوْضُوعٌ (ج مَوَاضِيعُ)	subject, subject-matter
مَبْلَغٌ (ج مَبَالِغُ)	amount	اِسْتَحْيَا يَسْتَحْيِي اِسْتِحْيَاءً	to be shy, embarrassed, ashamed (x)
مَالٌ (ج أَمْوَالٌ)	wealth	اِحْتَاجَ (إِلَى) يَحْتَاجُ اِحْتِيَاجاً	to be in need
أَقْرَضَ إِقْرَاضاً	to lend, to advance a loan (iv)	اِسْتَقْرَضَ (مِن) اِسْتِقْرَاضاً	to ask for a loan (x)
مُسْتَرِيحٌ	the one who is resting, relaxing	اِقْتَرَضَ (مِن) اِقْتِرَاضاً	to borrow (viii)
طَلَبَ طَلَباً	to seek (a-u)	اِسْتَفَادَ يَسْتَفِيدُ اِسْتِفَادَةً	to benefit, drive benefit (x)

to rent (x)	اِسْتَأْجَرَ اِسْتِئْجَاراً	to prepare oneself, get ready (x)	اِسْتَعَدَّ اِسْتِعْدَاداً
to last, continue (x)	اِسْتَمَرَّ اِسْتِمْرَاراً	to resign, tender one's resignation (x)	اِسْتَقَالَ اِسْتِقَالَةً
to surrender (x)	اِسْتَسْلَمَ (لِ) اِسْتِسْلَاماً	flat, apartment	شَقَّةٌ (ج شِقَقٌ)
to seek help, to take help (x)	اِسْتَعَانَ (بِ) اِسْتِعَانَةً	to be desirable (x)	اِسْتَحَبَّ اِسْتِحْبَاباً
to be proud and haughty (x)	اِسْتَكْبَرَ اِسْتِكْبَاراً	brilliant, bright	زَاهِرٌ
to interpret, construe (ii)	أَوَّلَ تَأْوِيلاً	mostly, for most part	غَالِباً
to join (school, university) (viii)	اِلْتَحَقَ (بِ) اِلْتِحَاقاً	to precede (a-i)	سَبَقَ سَبْقاً
conditions	شُرُوطٌ	(gr) to be the first word in the sentence (v)	تَصَدَّرَ تَصَدُّراً
affirmative (gr)	مُثْبَتٌ	(1) to expel (from school) (2) to separate, cut off (a-i)	فَصَلَ فَصْلاً
to descend (a-i)	هَبَطَ هُبُوطاً	(1) to reject, disallow (gr) to negate	نَفَى يَنْفِي نَفْياً
to become (sis kana) (a-i)	صَارَ صَيْرُورَةً	negative (gr)	مَنْفِيٌّ
plate, dish, layer	طَبَقٌ (ج طِبَاقٌ، أَطْبَاقٌ)	lamp	سِرَاجٌ (ج سُرُجٌ)
tribe	قَبِيلَةٌ (ج قَبَائِلُ)	to spread out (a-u)	بَسَطَ بَسْطاً
people, nation	شَعْبٌ (ج شُعُوبٌ)	carpet	بِسَاطٌ (ج بُسُطٌ)
one participating in a war	غَازٍ	ruler, governor	وَالٍ (ج وُلَاةٌ)
rewarding, recompensing	جَزَاءٌ	barefoot	حَافٍ (ج حُفَاةٌ)
policeman	شُرْطِيٌّ (شُرْطَةٌ)	to confide, to speak secretly (iv)	أَسَرَّ (إِلَى) إِسْرَاراً

LESSON 26

In this lesson we learn the following

(1) الفِعْلُ الرُّباعِيُّ (the *rubā'ī* or quadriliteral verb) i.e., a verb which has four radicals, e.g.:

تَرْجَمَ 'he translated'

بَعْثَرَ 'he scattered'

هَرْوَلَ 'he walked fast'

بَسْمَلَ 'he said *bismillāh*'

Like the *thulāthī*, the ***rubā'ī*** is also either *mujarrad* or *mazīd*.[1]

The *rubā'ī mujarrad* has only the four radicals without any extra letters as تَرْجَمَ which is composed of t-r-j-m.

Now the *rubā'ī mujarrad* has only one *bāb*, and it is فَعْلَلَ (fa'lala).

The *muḍāri'* is يُفَعْلِلُ, e.g.: يُتَرْجِمُ. As the verb is composed of four letters, the حَرْفُ المُضارَعَةِ has *ḍammah.*

The *maṣdar* is on the pattern of فَعْلَلَةٌ (fa'lalat-un), e.g. تَرْجَمَةٌ 'translation'.

The *ism al-fā'il* is مُتَرْجِمٌ 'translator' wherein the third radical has *kasrah*, and in the ***ism al-maf'ūl*** it has *fatḥah*, e.g. كِتابٌ مُتَرْجَمٌ 'translated book'.

The *rubā'ī mazīd* has three *abwāb*. They are:

a) تَفَعْلَلَ where ta- has been prefixed to the first radical (tafa'lala), e.g.:

تَرَعْرَعَ 'he grew up'

تَمَضْمَضَ 'he rinsed his mouth with water'

The *muḍāri'* is يَتَرَعْرَعُ and the *maṣdar* is تَرَعْرُعٌ.

b) اِفعَلَلَّ where i- is prefixed to the first radical, and the fourth radical is doubled (if'alalla), e.g.:

اِطْمَأَنَّ 'he felt reassured'

اِشْمَأَزَّ 'he detested'.

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[1] For these terms see Lesson 16.

The *muḍāri‘* is يَطْمَئِنُّ (yatma'inn-u), and the *maṣdar* is اِطْمِئْنَانٌ.

In the Qur‘ān (13:28)

﴿ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ٢٨ ﴾

'Lo! in the remembrance of Allāh do hearts find peace.'

c) اِفْعَنْلَلَ where i- is prefixed to the first radical, and -n is added after the second (if‘anlala), e.g.:

اِفْرَنْقَعَ.

The *muḍāri‘* is يَفْرَنْقِعُ, and the *maṣdar* is اِفْرِنْقاعٌ.

The sentence اِفْرَنْقَعَ النَّاسُ means 'The people dispersed'.

(2) 'This is **a** man' is هَذا رَجُلٌ, and 'This is **the** man' is هذا الرَّجُلُ. But this sentence may also mean 'This man'. The listener may think that you mean 'This man' and wait for the *khabar*.
To avoid this ambiguity an appropriate pronoun is inserted between the *mubtada'* and *khabar*, e.g.:

هذا هو الرَّجُلُ.	'This is the man'
هَؤُلاءِ هُمُ المُجْرِمُونَ.	'These are the criminals'
هذه هِيَ السَّيَّارةُ.	'This is the car'
هَؤُلاءِ هُنَّ المُسْلِماتُ.	'These are the Muslim ladies'

The pronoun (الضَّمِيرُ) so used is called ضَمِيرُ الفَصْلِ (the differentiating pronoun).

This ambiguity also occurs in a sentence where the *mubtada'* is a proper noun, and the *khabar* an adjective or a noun having al, e.g.:

حامِدٌ اللَّاعِبُ. which may mean 'Ḥāmid the player' or 'Ḥāmid is the player'.

If we mean 'Hāmid is the player' we say حامدٌ هو اللَّاعِبُ.

Here are some more examples of ضَمِيرُ الفَصْلِ:

﴿ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ٥ ﴾

'And those are the successful.' (Qur'ān, 2:5).

﴿ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ٧٢ ﴾

'That is the great success' (Qur'ān, 9:72).

But the use of ضَمِيرُ الفَصْلِ is not compulsory. If you think that there is no ambiguity, you need not use it. We have in the Qur'ān:

﴿ ذَٰلِكَ ٱلْكِتَٰبُ ﴾

'That is the Book' (2:2),

﴿ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ٨٩ ﴾

'That is the great success' (9:89).

(3) If you are offered something to eat with the instruction كُلْ هذا you can eat the whole thing. But if the instruction is كُلْ مِنْ هذا you are to take only part of it.

In the same way we say

مِن الطُّلَّاب مَنْ لا يعْرِفُ الإنْكِلِيزِيّةَ.

'Of the students are some who do not know English'.

This مِنْ is called مِنْ التَّبْعِيضِيَّةُ (the partitive *min*).

Here are some more examples

أَنْتَ مِنْ أحْسَنِ الطُّلَّابِ.

'You are one of the best students.'

Compare with this

أنتَ أَحْسَنُ الطُّلَّابِ.

'You are the best student.'

﴿ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ٣ ﴾

'And they spend part of what We have given them.' (Qur'ān, 2:3).

﴿ وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْآخِرِ وَمَا هُم بِمُؤْمِنِينَ ٨ ﴾

'And of mankind are some who say, 'We believe in Allāh and the Last Day,' but they are not believers.' (Qur'ān, 2:8).

(4) In وَهَلْ جاءَ المُدِيرُ ؟ 'And has the headmaster come?' The conjunction وَ comes first, and then the interrogative particle هَلْ.

The *hamzat al-istifhām* (أ) precedes the conjunction, e.g.:

أَوَجاءَ المديرُ ؟

We cannot say وَأَجاءَ المديرُ ؟

Here are some examples from the Qur'ān

﴿ أَوَلَمْ يَنظُرُوا۟ فِى مَلَكُوتِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ﴾

'And did they not look into the kingdom of the heavens and the earth?' (7:185).

﴿ أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓ ﴾

'Then, will you believe in it when it has actually happened?' (10:51)

(5) Many *āyat* commences with إِذْ, e.g.:

﴿ وَإِذْ قَالَ إِبْرَاهِيمُ ﴾ (Qur'ān 2:126)

In such cases إِذْ is the object of the verb اُذْكُرُوا 'Remember' which is always omitted.

The meaning of the above *āyah* is 'Remember when Ibrāhīm said…'

(6) The plural of مَيِّتٌ 'dead' is مَوْتَى on the pattern of فَعْلَى. It is a diptote [2] (مَمْنُوعٌ مِنَ الصَّرفِ), and has no *tanwīn*. Here are some more examples:

أَسِيرٌ	'captive'	أَسْرَى
مَرِيضٌ	'patient'	مَرْضَى
جَرِيحٌ	'wounded'	جَرْحَى

(7) If the *munādā* is a noun with the pronoun of the first person singular as its *muḍāf ilayhi*, it has five different forms, e.g.:

a) يَارَبِّي (yā rabbī) this is the original form.

b) يَارَبِّ (yā rabbi) here the yā' (ي) has been omitted.

c) يَارَبِّيَ (yā rabbiya) the yā' is retained, but has *fatḥah*.

d) يَارَبَّ (yā rabba) the yā' is omitted and the last letter has *fatḥah*.

e) يَارَبَّا (yā rabbā) the yā' is omitted and the last letter has *fatḥah* and alif.

The last form may take هاءُ السَّكْتِ at the end: يارَبَّاهْ (yā rabbāh).

I have put all the five forms in this mnemonic: رَبِّ، رَبِّي، رَبَّ، رَبَّا، رَبِّيَ

The first form (رَبِّ) is the most frequently used in the Qur'ān.

[2] - For Diptote see Lesson 34.

(8) We have seen in Lesson 14 that if the *jawāb al-sharṭ* is a nominal sentence, it should take فَ, e.g.:

﴿ وَإِذَا مَرِضۡتُ فَهُوَ يَشۡفِينِ ٨٠ ﴾ (Qur'ān. 26:80).

This فَ can be replaced with إِذا الفُجائِيّةُ, e.g.

﴿ وَإِذَا ذُكِرَ ٱلَّذِينَ مِن دُونِهِۦٓ إِذَا هُمۡ يَسۡتَبۡشِرُونَ ٤٥ ﴾

'And when those (whom they worship) beside Him are mentioned, (surprisingly) they rejoice.' (Qur'ān, 39:45).

﴿ فَإِنۡ أُعۡطُواْ مِنۡهَا رَضُواْ وَإِن لَّمۡ يُعۡطَوۡاْ مِنۡهَآ إِذَا هُمۡ يَسۡخَطُونَ ٥٨ ﴾

'If they are given thereof[3] they are pleased, but if they are not given thereof (surprisingly) they are displeased.' (9:58).

(9) We have learnt the *muḍa''af* verb in Book Two (Lesson 29). In all forms of the *muḍāri'* except two forms printed in blue, the second radical loses its vowel and is assimilated to third radical, e.g.:

يَحُجُّ، يَحُجَّانِ، يَحُجُّونَ- تَحُجُّ، تَحُجَّان، يَحْجُجْنَ-

تَحُجُّ، تَحُجَّانِ، تَحُجُّونَ- تَحُجِّينَ، تَحُجَّانِ، تَحْجُجْنَ-

أَحُجُّ، نَحُجُّ-

This process is called الإِدْغامُ (assimilation). Only the two forms do not undergo *idghām* because they are *isnāded* to *mutaḥarrik* pronouns.

Now, in the *muḍāri' majzūm* these four forms:

يَحُجُّ، تَحُجُّ، أَحُجُّ، نَحُجُّ have two possibilities

one with *idghām*, and the other without it, e.g.:

لَمْ يَحُجَّ (lam ya-ḥujja) or لم يَحْجُجْ (lam ya-ḥjuj)

Remember that يَحُجُّ (ya-ḥujj-u) is originally يَحْجُجُ (ya-ḥjuj-u).

In the same way:

لَمْ تَحْجُجْ or لَم تَحُجَّ

لَمْ أَحْجُجْ or لم أَحُجَّ

لَمْ نَحْجُجْ or لَمْ نَحُجَّ

The *amr* of the second person masculine singular also has this possibility:

---

[3] i.e. out of *zakāh*.

حُجَّ (ḥujja) 'perform hajj' or أُحْجُجْ (u ḥjuj).

The *amr* of the second person feminine plural is already without *idghām* أُحْجُجْنَ. It cannot have *idghām* because it is *isnāded* to *mutaḥarrik* pronoun.

This process of removing the *idghām* is called فَكُّ الإِدْغام (fakk al-idghām).

Here are some examples of this from the Qur'ān:

قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَٰمٌ وَلَمْ يَمْسَسْنِي بَشَرٌ

'She said, 'How can I have a son when no man has touched me?'' (19:20).

وَمَن يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ٨١

'And he on whom My wrath descends is indeed lost' (20:81).

وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ٣٦

'And none can guide him whom Allāh does not show the way.' (39:36).

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

'Say, "If you love Allāh then follow me; Allāh will love you and forgive you your sins."' (3:31).

وَٱحْلُلْ عُقْدَةً مِّن لِّسَانِي ٢٧

'And untie the knot from my tongue.' (20:27).

Vocabulary

أَقْرَبُ	nearer, closer	تَرْجَمَ يُتَرْجِمُ تَرْجَمَةً	to translate (rb)
أَجَادَ يُجِيدُ إِجَادَةً	to do s.t. very well (iv)	عَوْنٌ	help
عَاشَ يَعِيشُ عَيْشاً	to live, be alive	وَزَّعَ تَوْزِيعاً	to distribute (ii)
وَلَدَ يَلِدُ وِلادَةً	to bear (a child), to give birth (a-i)	إِذَنْ	in that case
تَرَعْرَعَ تَرَعْرُعاً (رعرع)	to grow up, to develop (rb-ii)	نَشَأَ نُشُوءاً، نَشْأَةً	to grow up (a-a)
طَمْأَنَ يُطَمْئِنُ طَمْأَنَةً	to reassure, to set s.o. mind at rest, to comfort (rb)		
اِطْمَأَنَّ اِطْمِئْنَاناً (طمأن)	to be comforted, be reassured (rb-iii)	خَشِيَ خَشْيَةً	to fear, be afraid (i-a)

قَلْبٌ (ج قُلُوبٌ)	heart	اِقْشَعَرَّ اِقْشِعْرَاراً (قشعر)	to have goose flesh (from fear) (rb-iii)
لَانَ يَلِينُ لِيناً	to be or become soft, tender, gentle (a-i)	جِلْدٌ (ج جُلُودٌ)	skin, leather
اِسْتَبْشَرَ اِسْتِبْشَاراً	to rejoice (x)	اِشْمَأَزَّ اِشْمِئْزَازاً (شمأز)	to detest, feel disgust (rb-iii)
عَسْكَرَ عَسْكَرَةً	to camp (rb)	أَمِينٌ (ج أُمَنَاءُ)	secretary
أَجْرٌ (ج أُجُورٌ)	recompense, reward	أَمِينُ الصُّنْدُوقِ	treasurer
فَرْقَعَ فَرْقَعَةً	to crack the joints of one's fingers (rb)	بِرٌّ	piety, righteousness
زَلْزَلَ زَلْزَلَةً، زِلْزَالاً	to shake violently, rock (rb)	بَعْثَرَ بَعْثَرَةً	to scatter (rb)
وَسْوَسَ وَسْوَسَةً	to whisper, make eviled suggestions (rb)	هَرْوَلَ هَرْوَلَةً	to walk fast (rb)
قَهْقَهَ قَهْقَهَةً	to guffaw (rb)	دَحْرَجَ دَحْرَجَةً	to roll (rb)
		تَمَضْمَضَ تَمَضْمُضاً (مضمض)	to wash the mouth (rb-ii)
		تَدَحْرَجَ تَدَحْرُجاً (دحرج)	to roll (by itself) (rb-ii)
تَقَعَّرَ فِي كَلَامِهِ	to speak using rare and unfamiliar words as if extracting them from the bottom (قَعْر) of the language		
		اِحْرَنْجَمَ اِحْرِنْجَاماً (حرجم)	to come together, to gather (rb-iv)
دَغْدَغَ دَغْدَغَةً	to tickle (rb)	اِفْرَنْقَعَ اِفْرِنْقَاعاً (فرقع)	to disperse (rb-iv)
اِسْتَنْثَرَ اِسْتِنْثَاراً	to clean the nose during *wuḍū* by inhaling water then exhaling it with force (x)		
غَرْغَرَ غَرْغَرَةً	(1) to gargle (2) to be in the throes of death (rb)	زَحْزَحَ زَحْزَحَةً	to remove, keep away (rb)
تَبَرَّدَ تَبَرُّداً	to get into water to refresh oneself (v)	نَحْوِيٌّ	grammarian
		تَكَأْكَأَ تَكَأْكُؤاً	to gather, to crowd around (rb-ii)
سَقَطَ سُقُوطاً	to fall (a-u)	جِنَّةٌ	madness

ذُو جِنَّةٍ	mad	شَنِئَ شَنَآناً	to hate (i-a)
نَشِيطٌ (ج نِشَاطٌ)	active, energetic	أَبْتَرُ	without offspring
مِنْ التَّبْعِيضِيَّةُ	the partitive *min*, meaning "some"	سَارَ يَسِيرُ سَيْراً	to go, move, travel (a-i)
وَقَعَ يَقَعُ وُقُوعاً	to fall down, come to pass, happen, be located, be situated (a-a)		
أَمْلَكَ	to make the owner of, assign to (iv)	ثُمَّ	then
إِذْ	when (at the beginning of a sentence)	أَسِيرٌ (ج أَسْرَى)	captive, prisoner
صَرِيحٌ (ج صَرْحَى)	pure, unadulterated	قَلَبَ قَلْباً	to turn upside down (a-i)
أَحْمَقُ (ج حَمْقَى)	stupid, foolish	لَحِقَ (ب) لُحُوقاً	to become attached (i-a)
فَكَّ فَكّاً	to disjoin, separate (a-u)	اِسْتَغْنَى (عن) اِسْتِغْنَاءً	to dispense with, have no need of (x)
حَلَّ حَلّاً	(1) to untie a knot (a-u)	عَدَمٌ	non-existence, absence
حَلَّ حُلُولاً	(2) to alight, halt, stay (a-i)	أَطَاعَ إِطَاعَةً	to obey (iv)
مُدَّةٌ (ج مُدَدٌ)	period of time	عُقْدَةٌ (ج عُقَدٌ)	knot

LESSON 27

In this lesson we learn the following

(1) Kinds of pronouns

Pronouns are either separate (المُنْفَصِلُ) or attached (المُتَّصِلُ).

The separate pronouns are independent and not attached to any other word. They usually occur at the start of a sentence. They also occur after إِلَّا, e.g.:

أنا مُسْلِمٌ. 'I am a Muslim.'

ما فَهِمَ الدَّرْسَ إِلَّا أنتَ. 'No one understood the lesson except you.'

إِيّاكَ رأيتُ. 'It is you that I saw.'

مَا رأيتُ إِلَّا إِيَّاكَ. 'I saw none but you.'

The attached pronouns are not independent, but are always attached to other words, e.g.:

تُ and كَ in رَأَيْتُكَ 'I saw you.'

Here -tu is the attached pronoun meaning ***I*** and -ka is the attached pronoun meaning ***you***.
We know that nouns indicate their functions in the sentence by changing their endings, e.g.:

دَخَلَ الوَلَدُ. (al-walad-**u**)

سَأَلْتُ الوَلَدَ. (al-walad-**a**)

قُلْتُ لِلْوَلَدِ. (al-walad-**i**)

But pronouns do not change their endings; they change themselves entirely, e.g.:

مَنْ أَنْتَ ؟, but أَسْأَلُكَ. So أنتَ is *marfū'* form and كَ is the *manṣūb* form.

So there are two sets of pronouns one for *raf'*, and the other for *naṣb* and *jarr*. And each of these two sets has two forms: one separate and the other attached.

THE PRONOUNS OF *RAF'*

The separate forms:

Third person هُوَ، هُما، هُمْ   هِيَ، هُما، هُنَّ

Second person أَنْتَ، أَنْتُما، أَنتُم   أنتِ، أنتُما، أَنْتُنَّ

First person أنا، نَحْنُ

The attached forms:

The following are the attached pronouns of *raf'*:

1) *mutaḥarrik tā*, as in ذَهَبْتُ، ذَهَبْتُما، ذَهَبْتُمْ، ذَهَبْتِ، ذَهَبْتُنَّ (-tu,-tumā,-tum,-ti,-tunna).

2) the *alif* of the dual, as in ذَهَبَا، ذَهَبَتَا، يَذْهَبَانِ، تَذْهَبَانِ، اِذْهَبَا (-ā)

3) the *wāw* of the plural, as in ذَهَبُوا، يَذْهَبُونَ، تَذْهَبُونَ، اِذْهَبُوا (-ū)

4) the *yā'* of the second person feminine, as in تَذْهَبِينَ، اِذْهَبِي (-ī)

5) the *nūn* of the feminine plural, as in ذَهَبْنَ، يَذْهَبْنَ، تَذْهَبْنَ، اِذْهَبْنَ (-na)

6) the *-nā* of the first person plural, as in ذَهَبْنَا (-nā)

The attached pronouns of *raf'* are hidden in the following forms:

a) the *māḍī* : in the following two forms ذَهَبَ and ذَهَبَتْ.

Note that the تْ in ذَهَبَتْ is not a pronoun. It is a particle denoting feminine gender.

b) the *muḍāri'* : in the following four forms يَذْهَبُ، تَذْهَبُ، أَذْهَبُ، نَذْهَبُ.

THE PRONOUNS OF *NAṢB*

The separate forms:

You have not been introduced to these forms before. These forms are composed of the word إِيَّا plus the attached pronouns of *naṣb* which you already know, e.g. إِيَّاكَ (iyyā-ka).

Third person	إِيَّاهُ، إِيَّاهُما، إِيَّاهُمْ إِيَّاها، إِيَّاهُما، إِيَّاهُنَّ.
Second person	إِيَّاكَ، إِيَّاكُما، إِيَّاكُمْ إِيَّاكِ، إِيَّاكُما، إِيَّاكُنَّ.
First person	إِيَّايَ، إِيَّانَا.

The attached forms:

These forms cannot be mentioned independently. They should be attached to a verb or to إِنَّ or one of its sisters.

Third person	سَأَلَهُ، سَأَلَهُما، سَأَلَهُمْ سَأَلَها، سَأَلَهُما، سَأَلَهُنَّ.
Second person	سَأَلَكَ، سَأَلَكُما، سَأَلَكُمْ سَأَلَكِ، سَأَلَكُما، سَأَلَكُنَّ.
First person	سَأَلَنِي، سَأَلَنَا. [1]

[1] The attached form of the pronoun of the first person singular is *yā'* only. The *nūn* is the نُونُ الوِقَايَةِ (the nūn of protection). See Book Two (Lesson 9).

THE PRONOUNS OF *JARR*

The pronouns of *jarr* have only the attached form, and they are the same as the pronouns of *naṣb*, e.g.:

مِنْهُ، مِنْهُمَا، مِنْهُمْ   مِنْهَا، مِنْهُمَا، مِنْهُنَّ

مِنْكَ، مِنْكُمَا، مِنْكُمْ   مِنْكِ، مِنْكُمَا، مِنْكُنَّ

مِنِّي، مِنَّا

WHEN TO USE THE SEPARATE PRONOUNS OF *NAṢB*

The pronoun of *naṣb* should be separate in the following cases:

1) If it is *maf'ūl bihi*, and precedes the verb, e.g.:

نَعْبُدُكَ. 'We worship You.', but

إِيَّاكَ نَعْبُدُ. 'It is You that we worship.'

We cannot say كَ نَعْبُدُ, as كَ is an attached pronoun, and cannot stand alone.

2) If it is a *maf'ūl bihi* of a *maṣdar*, e.g.:

نَنْتَظِرُ زِيارَةَ المُدِيرِ إِيَّانا. 'We are awaiting the headmaster's visit to us.'

Here إِيَّانا is the object of the *maṣdar* زِيارَةَ.

Here is another example

مُساعَدَتُكَ إِيَّايَ كانَتْ قَبْلَ مُساعَدَتِي إِيّاكَ.

'Your help to me was before my help to you.'.

3) If it occurs after a conjunction, e.g.:

رَأَيْتُكَ وَإِيَّاهُ. 'I saw you and him.'

Here we cannot say رَأَيْتُكَ وَهُ, as هُ is an attached pronoun and cannot stand alone.

In the same way we say:

إِنِّي وَإِيَّاكَ نَاجِحَانِ. 'Indeed I and you have passed.'

We cannot say إِنِّي وَكَ nor can we say إِنِّي وَأَنْتَ because أَنْتَ is a pronoun of *raf'*.

4) If it occurs after إِلَّا, e.g.:

لَا نَعْبُدُ إِلَّا إِيَّاهُ. ‘We worship none but Him.’

مَا سألْتُ إِلَّا إِيّاكَ. ‘I asked none but you.’

5) If it occurs after an attached pronoun of *naṣb*, e.g.:

أينَ مَجَلَّةُ المديرِ ؟ أعطَيْتُهُ إيَّاها.

‘Where is the headmaster’s magazine? I gave it to him.’.

Here we cannot say ~~أَعْطَيْتُهُهَا~~.

If both the pronouns belong to the same person - as in this example - the second pronoun should be separate. But if they belong to different persons, we may use either the attached or the separate pronoun, though it is better to use the attached pronoun, e.g.:

أين كتابي ؟ ‘Where is my book?’. you say

أَعْطَيْتُكَ إيّاهُ/ أعْطَيْتُكَهُ. ‘I gave it to you.’

(2) One of the patterns of the *maṣdar* is فَعِيلٌ (fa‘īl-un), e.g.:

رَنَّ الجَرَسُ.	‘The bell rang’	رَنِينٌ	‘ringing’
صَفَرَ.	‘He whistled’	صَفِيرٌ	‘whistling’.

Vocabulary

سَابَقَ مُسَابَقَةً	to run a race, compete (iii)	طَلَبَ طَلَباً	to seek (a-u)
سَبَحَ سَبْحاً، سِبَاحَةً	to swim	أَخَذَ أَخْذاً	to take (a-u)
إذاً، إِذَنْ	in that case	اِشْتَرَكَ اِشْتِرَاكاً	to participate, take part (viii)
ذَكَّرَ تَذْكِيراً	(1) to remind (gr) to treat a word as masc. (ii)	دُرْجٌ (ج أَدْرَاجٌ)	drawer (of a table)
أَجَادَ يُجِيدُ إِجَادَةً	to do s.t. very well	اِلْتَحَقَ (ب) اِلْتِحَاقاً	to join (school, university) (viii)
		قَضَى قَضَاءً	(1) to spend (time) (2) to judge, act as judge, to decree (a-i)

اِتَّصَلَ (ب) اِتِّصَالاً	to contact, be connected, be attached (viii)	اِسْتَعَانَ اِسْتِعَانَةً	to seek help, to take help (x)
اِنْفَصَلَ اِنْفِصَالاً	to be separated (vii)	خَاتَمٌ	ring
نَطَقَ نُطْقاً	to utter, pronounce, speak (a-i)	اِثْنَانِ	two
نُطْقٌ	pronunciation	مَأْدُبَةٌ (ج مَآدِبُ)	feast, banquet
رُتْبَةٌ	(gr) person, i.e. first person, second or third person		
عَاقَبَ مُعَاقَبَةً	to punish (iii)	قَادَ يَقُودُ قِيَادَةً	to lead, drive (a car) (a-u)
صَفَرَ يَصْفِرُ صَفِيراً	to whistle (a-i)	صَهَلَ يَصْهِلُ صَهِيلاً	to neigh (a-i)

LESSON 28

In this lesson we learn the following

(1) المَفْعُولُ المُطْلَقُ (the absolute object). It is the *maṣdar* of the verb occurring in the sentence used along with the verb for the sake of emphasis. It is *manṣūb*, e.g.:

ضَرَبَنِي بِلالٌ ضَرباً. 'Bilāl beat me a beating.'

The words ضَرَبَنِي بِلالٌ convey the meaning, but you can say this even if he did not actually beat you, but merely raised his hand, or gently placed his hand on your body. But you can say:

ضَرَبَنِي بِلالٌ ضَرباً. only when he gave you a real beating.

The *maf'ūl muṭlaq* has four uses. It is used:

a) to emphasize as we have just seen. Here is another example:

وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكۡلِيمًا ١٦٤

'And Allāh spoke to Mūsā directly.' (Qur'ān, 4:164).

b) to specify the number, e.g.:

طُبِعَ الكتابُ طَبْعَتَيْنِ. 'The book was printed twice.'

نَسِيتُ وسَجَدْتُ سَجْدَةً واحِدةً. 'I forgot and performed only one *sajdah*.'

c) to specify the type of action, e.g.:

مَاتَ مَوْتَ الشُّهَداءِ. 'He died the death of martyrs.'

أُكْتُبْ كِتابةً واضِحةً. 'Write legibly.' (literally, 'Write a clear writing').

d) as a substitute for the verb. In this case only the *maṣdar* is used, e.g.:

صَبْرًا 'Have patience!'

Here the *maṣdar* is a substitute for the *amr* اِصْبِرْ.

شُكْرًا 'I thank you.'

Here the *maṣdar* is a substitute for the *muḍāri'* أَشْكُرُ 'I thank.'

Words which deputize for the *maṣdar*

The following words deputize for the *maṣdar*, and are therefore *manṣūb*, and are grammatically regarded as *maf'ūl muṭlaq:*

1) the words كُلّ، بَعْض، أَيّ with the *maṣdar* as their *muḍāf ilayhi*, e.g.:

أَعْرِفُهُ كُلَّ المَعْرِفَةِ. 'I know him fully well.'

آخَذَنِي المُدِيرُ بَعْضَ المُؤاخَذَةِ. 'The headmaster punished me to some extent.'

أَيَّ نَوْمٍ تَنامُ ؟ 'What sort of sleep are you sleeping?'

In the Qur'ān (26:227)

﴿ وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ ٢٢٧ ﴾

'And those who do wrong will come to know how they will end up.'

2) a number with the *maṣdar* as its *tamyīz*, [1] e.g.:

طُبِعَ الكتابُ ثَلاثَ طَبَعاتٍ. 'The book was printed thrice.'

In the Qur'ān

﴿ فَٱجْلِدُوا۟ كُلَّ وَٰحِدٍ مِّنْهُمَا مِا۟ئَةَ جَلْدَةٍ ﴾

'... flog each one of them a hundred stripes.' (24:2).

﴿ فَٱجْلِدُوهُمْ ثَمَـٰنِينَ جَلْدَةً ﴾

'... flog them eighty stripes...' (24:4).

3) an adjective of the *maṣdar* (the *maṣdar* itself being omitted), e.g.:

فَهِمْتُ الدَّرْسَ جَيِّدًا. 'I understood the lesson well.'

This is for فَهِمْتُ الدَّرْسَ فَهْمًا جَيِّدًا.

which literally means 'I understood the lesson with a good understanding.'.

4) *ism al-maṣdar* (اِسْمُ المَصْدَرِ). It is a word which has the same meaning as the *maṣdar*, but has less letters than it, e.g.:

كَلَامٌ 'speaking' is *ism al-maṣdar* and تَكْلِيمٌ is *maṣdar*

قُبْلَةٌ 'kiss' is *ism al-maṣdar* and تَقْبِيلٌ is *maṣdar*

كَلَّمَنِي كَلاماً شَدِيدًا. 'He spoke to me harsh words.'

5) a cognate *maṣdar*. It is:

a) the *maṣdar* of the *mujarrad* verb while the verb used in the sentence is *mazīd*, e.g.:

اِشْتَرَيْتُ هذه السيّارةَ شِراءً مُباشِرًا. 'I bought this car directly.'

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[1] The tamyīz (التَّمْيِيز) is a word used to specify a vague idea. The *tamyīz* of the number may be *majrūr* or *manṣūb*, e.g., ثَلاثَةُ كُتُبٍ، عِشْرون كتاباً.

Here شِراءً is the *maṣdar* of the *mujarrad* شَرَى يَشْرِي 'to buy' whereas the *maṣdar* of اِشْتَرى يَشتَرِي is اِشْتِراءٌ.

Here is an example from the Qur'ān (89:20)

وَتُحِبُّونَ ٱلْمَالَ حُبًّا جَمًّا ٢٠

'And you love wealth with abounding love.'

Here حُبّاً is the *maṣdar* of the *mujarrad* verb حَبَّ يَحِبُّ (a-i) which is very rarely used, whereas the *maṣdar* of the *mazīd* verb أَحَبَّ يُحِبُّ is إِحْبابٌ and this *maṣdar* is very rarely used.

b) a *maṣdar* of a *mazīd bāb* which is different from the *bāb* of the verb, e.g.:

تَبَسَّمْتُ اِبْتِساماً. 'I smiled.'

Here, اِبْتِساماً is the *maṣdar* of the verb اِبْتَسَمَ, which belongs to *bāb* اِفْتَعَلَ, whereas the verb تَبَسَّمَ belongs to *bāb* تَفَعَّلَ and both have the same meaning.

In the Qur'ān (73:8):

وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ٨

'And devote yourself to Him with complete devotion.'

Here the verb تَبَتَّلَ belongs to *bāb* تَفَعَّلَ whereas the *maṣdar* is from *bāb* فَعَّلَ.

6) a demonstrative pronoun with the *maṣdar* as its *badal*, e.g.:

أَتَسْتَقْبِلُنِي هذا الاِسْتِقْبالَ ؟ 'Do you accord me this kind of reception?'

Here هذا is the *maf'ūl muṭlaq* and so it is في مَحَلِّ نصْبٍ and الاِسْتِقْبالَ is its *badal*.

7) a pronoun referring to the *maṣdar*, e.g.:

اِجْتَهَدْتُ اِجْتِهاداً لم يَجْتَهِدْهُ غيري.

'I worked hard in a way nobody else did.'

Here the pronoun هُ stand for اِجْتِهاداً.

8) a synonym of the *maṣdar*, e.g.:

عِشْتُ حَياةً سَعِيدةً. 'I lived a happy life.'

Here حَياةً 'life' is synonymous with عِيشَةً derived from عاشَ.

(2) There are many kinds of *maṣdar*.

a) One of them is مَصْدَرُ المَرَّةِ. This *maṣdar* denotes how many times the action took place: once, twice, thrice … It is on the pattern of فَعْلَةٌ (fa'lat-un) e.g.:

ضَرَبْتُهُ ضَرْبَةً، وضَرَبَني ضَرْبَتَيْنِ. 'I hit him once, and he hit me twice.'

طُبِعَ هذا الكتابُ طَبَعاتٍ. 'This book was printed several times.'

طَبَعاتٌ is the plural of طَبْعَةٌ.

In the *abwāb* of the *mazīd* the *maṣdar al-marrah* is formed by adding ة to the original *maṣdar*, e.g.:

تكْبِيرٌ 'saying "Allāhu akbar" → تَكْبِيرَةٌ 'saying "Allāhu akbar" once'

إِطْلالٌ 'peeping out' → إِطْلَالَةٌ 'peeping out once

نُكَبِّرُ أَرْبَعَ تَكْبِيراتٍ في الصَّلَاةِ عَلَى المَيِّتِ.

'We say "Allāhu akbar" four times in the funeral prayer.'

أَطْلَلْتُ منَ النَّافِذة إِطْلَالَتَيْنِ.

'I looked out from the window twice.'

b) Another kind of the *maṣdar* is مَصْدَرُ الهَيْئَةِ (the *maṣdar* of manner). It is on the pattern of فِعْلَةٌ (fi'lat-un), e.g.:

جِلْسَةٌ 'manner of sitting'

مِشْيَةٌ 'manner of walking'.

We say:

لَا تَمْشِ مِشْيَةَ النِّساءِ. 'Don't walk like women.'

اِجْلِسْ جِلْسَةَ طالِبِ عِلْمٍ. 'Sit as students sit.'

Note that the first letter has *fatḥah* in the *maṣdar al-marrah*, and *kasrah* in *maṣdar al-hay'ah*. *Maṣdar al-hay'ah* is not formed from the *mazīd abwāb*.

c) Another kind of the *maṣdar* is the *maṣdar mīmī* (المَصْدَرُ المِيميُّ). It is on the pattern of مَفْعَلٌ / مَفْعَلَةٌ (maf'al-un/maf'alat-un) and مَفْعِلٌ / مَفْعِلَةٌ (maf'il-un/maf'ilat-un), e.g.:

مَمَاتٌ 'death'

مَعْرِفَةٌ 'knowledge'

مَغْفِرَةٌ 'forgiveness'.

In the *mazīd abwāb* it is the same as the *ism al-maf'ūl*, e.g.:

مُمَزَّقٌ 'tearing asunder'

مُخْرَجٌ 'taking out'

مُنْقَلَبٌ 'return'.

In the Qur'ān (34:19)

﴿ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ ﴾

'So We made them tales, and totally scattered them.'.

Vocabulary

قَدِمَ قُدُوماً، مَقْدَماً	to come, arrive (i-a)	تَخْفِيفٌ	reduction
بَارَكَ مُبَارَكَةً	to bless (iii)	زَادَ يَزِيدُ زِيَادَةً	to grow, increase (a-i)
أَغْلَقَ إِغْلَاقاً	to close (a door) (iv)	طَفِيفٌ	slight, little
خَفَّفَ تَخْفِيفاً	(1) to lighten, reduce (speed) (gr) to pronounce a letter without shaddah (ii)		
قَرَأَ قِرَاءَةً	to read (a-a)	أَفْرَدَ إِفْرَاداً	(gr) to render a word singular (iv)
اِهْتَمَّ (ب) اِهْتِمَاماً	to pay attention (viii)	مُفْرَدَاتٌ	words
شَرَحَ شَرْحاً	to explain (a-a)	وَجِيزٌ	short, concise
رَتَّلَ تَرْتِيلاً	to recite the Qur'an slowly (ii)	كَلَّمَ تَكْلِيماً، كَلَاماً	to speak, talk (to someone) (ii)
سَلَّمَ (على) تَسْلِيماً	to greet (ii)	شَقَّ شَقّاً	to split (a-u)
صَبَّ صَبّاً	to pour (a-u)	قَالَ يَقُولُ قَوْلاً	to say, to tell (a-u)
فَازَ فَوْزاً	to be successful, to triumph, achieve, accomplish (a-u)	سَدِيدٌ	correct, right
زَنَى يَزْنِي زِنًى	to have illicit sex (a-i)	جَلَدَ جَلْداً	to whipe, flog (a-i)
تَبَرَّجَ تَبَرُّجاً	to display ones charms (woman) (v)	لَبَّيْكَ	here I am, at your service!
الجَاهِلِيَّةُ	the Time of Ignorance preceding the advent of Islam		

نَبَّهَ (ل) تَنْبِيهاً	to draw s.o's. attention, to notify (ii)	جَلَسَ جُلُوساً	to sit (a-i)
مُنَاسِبٌ	suitable	أَطْلَقَ إِطْلَاقاً	to set free, release (iv)
لَفْظٌ (ج أَلْفَاظٌ)	word		
مَهَلَ مَهْلاً	to do s.t. leisurely, not to be in a hurry (a-a)	مُطْلَقٌ	free, unrestricted, absolute
مَهْلاً	slowly, please!		
آخَذَ مؤاخذة	to censure, punish (iii)	لَاقَى يُلَاقِي مُلَاقَاةً	to meet (iii)
اِشْتَقَّ اِشْتِقَاقاً	(gr) to derive a word from another (viii)		
تَبَتَّلَ (إلى) تَبَتُّلاً	to be cut off the world and devote oneself to Allāh (v)		
بَتَّلَ (إلى) تَبْتِيلاً	to be cut off the world and devote o.s. to Allāh (ii)		
أَنْبَتَ إِنْبَاتاً	to make (plant, etc) grow (iv)	تُرَاثٌ	legacy, inheritance
أَعْلَنَ إِعْلَاناً	to announce (iv)	مَجَالٌ	domain, subject
أَسَرَّ (إلى) إِسْرَاراً	to confide, to speak secretly (iv)	نَالَ يَنَالُ نَيْلاً	to attain, achieve, get (i-a)
خُلُودٌ	immortality, eternal life	مَبْرُوراً	valid (accepted)
اِسْتَطَاعَ يَسْتَطِيعُ	to be able, can	وَدَّعَ تَوْدِيعاً، وَدَاعاً	to bid farewell, say good bye (ii)
عَامَلَ	to treat (iii)	مُوَدِّعٌ	the one bidding farewell (active participle)
مَالَ (إلى) مِيلاً	to incline, to be favourably disposed to (a-i)	شَتِيتٌ	separated, dispersed
تَلَقَّى تَلَقِّياً	to receive (a letter, etc) (v)	لَحِقَ (ب)، لُحُوقاً	to become attached (i-a)
دَلَّ (على) دَلَالَةً	to show, demonstrate, point out, direct, indicate, signify (a-u)		
حَشَفٌ	the most inferior kind of dates	هَيْئَةٌ	position, situation, mode, organization
كَالَ يَكِيلُ كَيْلاً	to measure (a-i)	لَيْثٌ (ج لُيُوثٌ)	lion
كِيلَةٌ	mode of measuring	خَصْلَةٌ (ج خِصَالٌ)	attribute, nature, habit

to tear to pieces (ii)	مَزَّقَ تَمْزِيقاً	(1) to be turned upside down (2) to return (vii)	اِنْقَلَبَ اِنْقِلَاباً
to decorate, beautify (a-i)	زَانَ يَزِينُ زَيناً	to have power, be able (a-i)	قَدَرَ (على) قُدْرَةً
to speed up, expedite (ii)	عَجَّلَ تَعْجِيلاً		
speech, talk	حَدِيثٌ (ج أَحادِيثُ)	evil	شَرٌّ
to be high (a-u)	عَلا يَعْلُو عُلُوّاً	to be in a hurry (x)	اِسْتَعْجَلَ اِسْتِعْجَالاً
to fall down, come to pass, be located, be situated (a-a)	وَقَعَ يَقَعُ وُقُوعاً	to decree, spend (time), to judge, to act as a judge (a-i)	قَضَى قَضَاءً
(1) to ascend (2) to be high, to be exalted (vi)	تَعَالَى تَعَالِياً	appointed time, deadline, time of death	أَجَلٌ (ج آجَالٌ)
natural	طَبِيعِيٌّ	to love (iv)	أَحَبَّ يُحِبُّ

LESSON 29

In this lesson we learn the following

(1) المَفْعُولُ لَهُ or المَفْعُولُ لِأَجْلِهِ. It is a *maṣdar* which tells us the reason for doing an action, e.g.:

لَمْ أَخْرُجْ خَوْفاً منَ المَطَرِ. 'I did not go out for fear of rain.'

حَضَرْتُ حُبّاً لِلنَّحْوِ. 'I attended (the class) for the love of grammar.'

Here the *maṣdar* خَوْفاً tells us the reason for not going out, and the *maṣdar* حُبّاً tells us the reason for attending the class.
This *maṣdar* mostly denotes a mental action like fear, love, desire, respect etc. It is *manṣūb*.
The *maṣdar* in *maf'ūl lahu* is mostly with the *tanwīn*, but it may also be *muḍāf*, e.g.:

﴿ وَلَا تَقْتُلُوٓاْ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ ﴾

'Do not kill your children for fear of poverty.' Qur'ān (17:31).

Here is a *ḥadīth*:

نَهَى النَّبِيُّ صلَّى اللّٰه عليه وسلَّمَ أَنْ يُسَافِرَ بِالقُرْآنِ إِلَى أَرْضِ العَدُوِّ مَخَافَةَ أَنْ يَنالَهُ العَدُوُّ

'The Prophet (peace and blessings of Allāh be upon him) prohibited (the Muslims) from taking the Qur'ān to the land of the enemy for fear that the enemy should harm it.'

(2) هَلَّا: This particle is used in a verbal sentence. It is used with the *muḍāri'* to urge one to do an action, and with the *māḍī* to rebuke him for neglecting an action, e.g.:

هَلَّا تَشْكُوهُ إِلَى المدير. 'Should you not complain about him to the headmaster?'

i.e., 'You should do'.

هَلَّا شَكَوْتَهُ إِلَى المدير. 'Should you not have complained about him to the headmaster?',

i.e., 'You should have.'

In the first case it is called حَرْفُ التَّحْضِيضِ (the particle of urging), and in the second حَرْفُ التَّنْدِيم (the particle of rebuke).

The words أَلَا، أَلَّا، لَوْما، لَوْلَا are also used for *taḥḍīḍ* and *tandīm*.

In the Qur'ān (24:12)

﴿ لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُواْ هَٰذَآ إِفْكٌ مُّبِينٌ ١٢ ﴾

'Why did not the believers, men and women, when you heard it, think good of themselves, and say, "It is an obvious lie"?'.

(3) رَغْبَةً في العِلْمِ، لَا رَهْبَةً مِنَ الاِمْتِحانِ 'Out of love for knowledge, not out of fear of examination.'

This لا is a conjunction (لا العاطِفَةُ). It is used in an affirmative sentence or one containing *amr*, e.g.:

خَرَجَ بلالٌ، لا حامدٌ	‘ Bilāl left, not Hāmid.’
اِسْأَلِ المديرَ، لا المدرِّسَ	‘Ask the headmaster, not the teacher.’
كُلِ التُّفَّاحَ، لا المَوزَ	‘Eat apples, not bananas.’

Vocabulary

فَيْنَةٌ	moment, time	هَامٌّ	important
الفَيْنَةَ بَعْدَ الفَيْنَةِ	every now and then (adverb of time)	أَهَمَّ إِهْمَاماً	to concern, to worry (iv)
مَوْعِدٌ	appointment	مُهِمٌّ	important
هَمَّ هَمّاً	to concern, worry (a-u)	هَلَّا انْتَظَرْتَنِي ؟	Shouldn’t you have waited for me?

هَلَّا (حَرْفُ التَّنْدِيم)	(1) followed by a *māḍī* verb signifies that the action contained in the sentence should have been done. In this case it is a particle that makes you feel sorry.
هَلَّا (حَرْفُ التَّحْضِيضِ)	(2) Followed by a *muḍāri‘* verb it goads. In this sense it is a particle of encouragement.

هَلَّا تَجْتَهِدُ!	Do strive!	حِصَّةٌ (ج حِصَصٌ)	period (in an educational institution)
أَمْكَنَ إِمْكَاناً	to be possible (iv)	مِثَالِيٌّ	exemplary, ideal
اِسْتَأْذَنَ اِسْتِئْذَاناً	to ask permission (x)	رَهِبَ رَهْباً، رَهبَةً	to fear, be afraid (i-a)
أَمْلَقَ إِمْلَاقاً	to become poor (iv)	إِصْبَعٌ (ج أَصَابِعُ)	finger (fem. / masc.)
رَزَقَ	to provide with the means of living	أُذُنٌ (ج آذَانٌ)	ear
حَذِرَ حَذَراً	to be cautious, to fear (i-a)	تَجَافَى (عن) تَجَافِياً	to shun, avoid, keep away (vi)
أَبْطَلَ إِبْطَالاً	to invalidate (iv)	تَصَدَّقَ تَصَدُّقاً	to give alms (v)
جَنْبٌ (ج جُنُوبٌ)	side (of human body)	ضَجَعَ ضُجُوعاً	to lie on one’s side (a-a)
عَالَمٌ (ج عَالَمُونَ)	world	مَضْجَعٌ (ج مَضَاجِعُ)	bed
صَدَقَةٌ	charity, alms	طَمِعَ طَمَعاً	to hope, desire, aspire, covet (i-a)

مَنَّ يَمُنُّ مَنّاً، مِنَّةً to remind someone of the favours he has done him

رَاءَى يُرَائِي رِئَاءً (رَأَى) to do a pious act not to please Allāh but to show people

أَدَّبَ تَأْدِيباً	to punish, discipline (ii)	أَذًى	harm, injury, offence
تَأَخَّرَ تَأَخُّراً	to be late (v)	دَأْبٌ	habit
أَصْلَحَ إِصْلَاحاً	to improve, ameliorate, reform (iv)	دَأْبُهُ وَدَيْدَنُهُ	his habit
عَسى = لَعَلَّ	to hope, fear (sis kāna)	قَصَدَ قَصْداً	to intend, have in mind (a-i)
دَفَعَ دَفْعاً	to pay, push, get rid off (a-a)	مَرَّةً (ج مِرَارٌ)	once
ضَرَّ ضَرّاً	to harm, hurt (a-u)	مَعَ أَنَّ	even though
تَغَاضَى (عن) تَغَاضِياً	to overlook, ignore (vi)	ضَرَرٌ	harm
هَفْوَةٌ (ج هَفَوَاتٌ)	lapse, slip, small mistake	صَادَقَ مُصَادَقَةً	to befriend (iii)
وَدَّ يَوَدُّ وُدّاً، مَوَدَّةً	to like, love, wish, want (i-a)	اِسْتَبْقَى اِسْتِبْقَاءً	to retain, preserve (x)

نَالَ يَنَالُ نَيلاً (1) to attain, achieve, get (2) to harm (i-a)

اِلْتَحَقَ (ب) اِلْتِحَاقاً	to join (school, university) (viii)	قَرَعَ قَرْعاً	to ring (a bell) (a-a)
خَافَ يَخَافُ خَوْفاً، مَخَافَةً	to fear, be afraid of (i-a)		
جَرَسٌ (ج أَجْرَاسٌ)	bell		
اِطَّلَعَ (على) اِطِّلَاعاً	to look into, be informed (viii)	أَجَلَّ إِجْلَالاً	to honour (iv)
صُوفٌ (ج أَصْوَافٌ)	wool		
نَدِمَ يَنْدَمُ نَدَماً، نَدَامَةً	to regret (i-a)		
صَاعِقَةٌ (ج صَوَاعِقُ)	thunderbolt		
حَالٌ (ج أَحْوَالٌ)	condition, state, situation	أَصَابَ إِصَابَةً	to hit (target), to be right, to afflict (iv)

LESSON 30

In this lesson we learn the following

(1) التَّمْيِيز. It is a noun used to specify and define an indeterminate idea contained in the previous word, or in the whole sentence, e.g.:

a) شَرِبْتُ لِتْراً حَليباً. 'I drank a litre of milk.'

The word لِتْراً (litre) refers to an amount, but the meaning is not complete unless words like water, milk, oil, etc are mentioned.

b) إبراهِيمُ أَحْسَنُ مِنّي خَطّاً. 'Ibrāhīm is better than I with regard to handwriting.'

There are many things in which one may be better than the other. In this example the word خَطّاً specifies the particular aspect.

The *tamyīz* is *manṣūb*.

There are two kinds of *tamyīz*:

a) تَمْيِيزُ الذّاتِ. This comes after words denoting quantity. There are four kinds of quantity

1) العَدَدُ (number), e.g.:

﴿ يَٰٓأَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا ﴾

'O my father I saw (in a dream) eleven stars ' (Qur'ān, 12: 4).

The *tamyīz* of numbers is *manṣūb* after 11 to 99. After 3 to 10 it is plural and *majrūr*, and after 100 and 1000 it is singular and *majrūr* as we have seen in Book Two (Lesson 24).

2) المِساحَةُ (linear measurement), e.g.:

اِشْتَرَيْتُ مِتْراً حَريراً. 'I bought one metre of silk.'

3) الكَيْلُ (measure of capacity/volume), e.g.:

أَعْطِنِي لِتْرَيْنِ حَلِيباً. 'Give me two litres of milk.'

4) الوَزْنُ (weight) e.g.:

عندي كيلُوغِرامٌ بُرْتُقالاً. 'I have one kilogram of oranges.'

Words resembling words of quantity also take *tamyīz*, e.g.:

1) The word كَمْ 'how many' resembles the number, e.g.:

كَمْ بِنْتاً لكَ ؟ 'How many daughters have you?'

2) ما في السَّماءِ قَدْرُ راحةٍ سَحاباً.

'There is not in the sky a piece of cloud the size of a palm of the hand.'.

Here the words قَدْرُ راحةٍ 'the size of a palm' resembles words denoting linear measurement.

3) هَلْ عندَكَ كِيسٌ دَقِيقاً. 'Have you got a sack of flour?'.

Here the word كِيسٌ 'sack' resembles words denoting measure of capacity.

4) ﴿ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ٧ ﴾

'Whoever does an atom's weight of good will see it.' (Qur'ān, 99:7).

Here the words ﴿ مِثْقَالَ ذَرَّةٍ ﴾ 'atom's weight' resembles words denoting weight.

The *tamyīz al-dhāt* may also be *majrūr* either because of the preposition مِنْ or because of its being *muḍāf ilayhi*, e.g.:

اِشْتَرَيْتُ مِتْرًا حَرِيراً. can also be اِشْتَرَيْتُ مِتْرًا مِنْ حَرِيرٍ.

or اِشْتَرَيْتُ مِتْرَ حَرِيرٍ.

But this rule does not apply to the *tamyīz* of the number, which has its own rules.

b) تَمييز النِّسْبَةِ. It is used to specify and define an indeterminate idea contained in the whole sentence, e.g.:

حَسُنَ هذا الطَّالبُ خُلقاً. 'This student is good with regard to manners.'

This *tamyīz* can be construed as either the *fā'l* or the *maf'ūl bihi* of the sentence, e.g.:

حَسُنَ بلالٌ خُلُقاً. 'Bilāl is good with regard to manners.'

can be construed as:

حَسُنَ خُلُقُ بلالٍ. 'Bilāl's manners are good.' (*fā'il*).

﴿ وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا ﴾ 'We exploded the earth with springs.' (Qur'ān, 54:12),

can be construed as:

وَفَجَّرْنا عُيُونَ الأَرْضِ. 'We exploded the springs of the earth' (*maf'ūl bihi*).

This *tamyīz* is always *manṣūb*, and cannot be *majrūr*. [1]

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[1] There are certain exceptions which we can learn later.

(2) One of the patterns of the *maṣdar* is فُعْلٌ (fu‘l-un), e.g.:

شَرِبَ	'he drank'	شُرْبٌ	'drinking'
شَكَرَ	'he thanked'	شُكْرٌ	'thanks'.

(3) We have learnt فِعْلُ التَّعَجُّبِ (the verb of wonder) in Book Two (Lesson 9), e.g.:

ما أَجْمَلَ النّجُومَ! 'How beautiful the stars are!'

This verb has another form. It is أَفْعِلْ بِهِ, e.g.:

ما أَكْثَرَ النُّجُومَ! 'How numerous the stars are!' = أَكْثِرْ بِالنُّجُومِ!

ما أَفْقَرَهُ! 'How poor he is!' = أَفْقِرْ بِهِ!

Both these forms have been used in the Qur'ān:

﴿ فَمَآ أَصْبَرَهُمْ عَلَى ٱلنَّارِ ١٧٥ ﴾ 'How patiently they can endure fire!' (2:175).

﴿ أَبْصِرْ بِهِۦ وَأَسْمِعْ ﴾ 'How clearly He sees and how keenly He hears!' (18:26).

The word بِهِ has been omitted after أَسْمِعْ to avoid repetition.

Vocabulary

صَنَعَ صُنْعاً	to make, manufacture (a-a)	مَصْنَعٌ (ج مَصَانِعُ)	factory
لَوْنٌ (ج أَلْوَانٌ)	colour	لَوْحَةٌ (ج لَوْحَاتٌ)	chart, poster
اِخْتَلَفَ اِخْتِلَافاً	to differ (viii)	حَجْمٌ (ج أَحْجَامٌ)	size
بَهْجَةٌ	joy, delight	مُخْتَلِفٌ	different
صَاعٌ	a cubic measure	مِثْقَالُ ذَرَّةٍ	the weight of an atom
تَضَمَّنَ تَضَمُّناً	to contain, to comprise (v)	إِجْمَالٌ	summary
بَيَانٌ	elucidation, explanation, indication	شَعِيرٌ	barley

جِهَةٌ	side, direction	ذِرَاعٌ (ج أَذْرُعٌ)	cubit
مَقَادِيرُ	(gr) what is determined by counting, weighing, cubic measure or liner measure		
شَبَّهَ	to liken (ii)	رِطْلٌ (ج أَرْطَالٌ)	an ancient weight
قَدْرٌ	extent, amount	لَحِقَ (ب) لُحُوقاً	to become attached (i-a)
رَاحَةٌ	(1) repose, rest (2) palm of the hand	سَحَابٌ	clouds
جَرَّةٌ (ج جِرَارٌ)	jar	كِيسٌ (ج أَكْيَاسٌ)	sack
دَقِيقٌ	flour	مِلْءٌ	a quantity which fills something
كَفٌّ	palm of a hand (including the fingers)	فَسَّرَ تَفْسِيراً	to explain, expand, elucidate (ii)
أَزَالَ إِزَالَةً	to bring to end, to eliminate, remove (iv)	حَسُنَ حُسْناً	to be good, beautiful
فَجَّرَ تَفْجِيراً	to make water gush forth, to explode (ii)	مُبْهَمٌ	vague, ambiguous, unspecified
فَصَّلَ تَفْصِيلاً	to deal with the subject matter in detail (ii)	غَرَسَ	to plant
طَابَ فُلَانٌ نَفْساً	to be cheerful	طَابَ يَطِيبُ طِيباً	to be good, pleasant (a-i)
بَلَدِيَّةٌ	municipality	رَفِيقٌ (ج رُفَقَاءُ)	companion
بُرٌّ	wheat	وَدَّ يَوَدُّ وُدّاً، مَوَدَّةً (وَدِدْتُ)	to like, love, wish, want (a-i)
زَهِدَ زُهْداً	to abstain, renounce (i-a)	سَكِرَ سُكْراً	to become intoxicated (i-a)

LESSON 31

In this lesson we learn the following

(1) الحالُ. It is a noun used to express the state of the *ṣāḥib al-ḥāl* while an act is taking place, e.g.:

جاءَ بِلالٌ راكِباً. 'Bilāl came riding.'

Here Bilāl is the *ṣāḥib al-ḥāl*, i.e., the one whose state is being described,

راكِباً is the *ḥāl* and

جاءَ is the act.

The *ḥāl* is the answer to the question كَيْفَ 'how'. In answer to the question كَيْفَ جاءَ بِلالٌ ؟ one says جاءَ راكِباً.

Here are some more examples:

جاءَتْنِي الطِّفْلَةُ باكِيَةً، ورَجَعَتْ ضاحِكَةً.

'The child came to me weeping and returned laughing.'

أُحِبُّ اللَّحْمَ مَشْوِيّاً، والسَّمَكَ مَقلِيّاً، والبَيْضَ مَسْلُوقاً.

'I like the meat grilled, the fish fried and the egg boiled.'

The *ḥāl* is *manṣūb*.
The *ṣāḥib al-ḥāl* is one of the following:

a) the *fā'il*, e.g.:

كَلَّمَنِي الرَّجُلُ باسِماً. 'The man spoke to me smiling.'

b) the *nā'ib al-fā'il*, e.g.:

يُسمَعُ الأَذانُ واضِحاً. 'The adhān is clearly heard.'

c) the *maf'ūl bihi*, e.g.:

إِشْتَرَيْتُ الدَّجاجَةَ مَذْبُوحَةً. 'I bought the chicken slaughtered.'

d) the *mubtada'*, e.g.:

الطِّفْلُ في الغُرْفَةِ نائِماً. 'The child is in the room sleeping.'

e) the *khabar*, e.g.:

ذَلِكَ الهِلالُ مُخْتَفِياً خَلْفَ السَّحابِ.

'That is the crescent hiding behind the cloud.'

The *ṣāḥib al-ḥāl* is mostly definite as in the previous examples. It may indefinite, but then it should be:

a) qualified by an adjective, e.g.:

جاءَني طالِبٌ مُجْتَهِدٌ مُسْتَأْذِناً.

'A hard-working student came to me seeking permission.'

b) or *muḍāf* to an indefinite *muḍāf ilayhi*, e.g.:

سَألني اَبْنُ مُدَرِّسٍ غاضِباً.

'A teacher's son asked me angrily.'

If one of these requirements is not met, then the *ḥāl*:

a) should precede the indefinite *ṣāḥib al-ḥāl*, e.g.:

جاءَني سائِلاً طالِبٌ. 'A student came to me asking', or

b) It should be a nominal sentence connected to the main sentence with *wāw al-ḥāl*, e.g.:

جاءَني وَلَدٌ وَهُوَ يَبْكِي. 'A boy came to me crying.'

In the Qur'ān (2:259):

﴿ أَوْ كَٱلَّذِى مَرَّ عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا ﴾

'Or like him who passed by a township while it was in utter ruins.'

Sometimes, the *ṣāḥib al-ḥāl* may be indefinite without meeting these requirements as in the *ḥadīth*:

صَلَّى رَسُولُ اللهِ صلَّى اللّٰهُ عليهِ وسلَّمَ قاعِدًا، وصلَّى وَراءَهُ رجالٌ قِياماً.

'The Prophet (may peace and blessings of Allāh be upon him) prayed sitting, and some men prayed behind him standing.

Kinds of *ḥāl*:

The *ḥāl* is either a word (الحالُ المُفْرَدُ) or a sentence (الحالُ الجُمْلَةُ).

a) الحالُ المُفرَدُ. We have already seen examples of this. Here is another:

دَخَلَ المدرسُ الفصْلَ حامِلاً كُتُباً كثيرةً.

'The teacher entered the class carrying a lot of books.'

b) الحالُ الجُمْلَةُ. The sentence may be either nominal or verbal, e.g.:

Verbal جَلَسْتُ أَسْتَمِعُ إِلَى تِلاوةِ القرآنِ الكريمِ مِنَ الإذاعةِ.

'I sat listening the Qurānic recitation from the radio.'

Here the verb is *muḍāri'*.

اِلْتَحقْتُ بِالجامِعةِ وقد تَخرَّجَ أخِي.

'I joined the university after my brother had graduated.'

Here the verb is *māḍī*.

Nominal حَفِظْتُ القرآنَ وأنا صَغِيرٌ.

'I memorized the Qur'ān while I was small.'

جاءَ الجَرِيحُ دَمُهُ يَتدَفَّقُ.

'The wounded man came with blood gushing out.'

The الحالُ الجُمْلةُ should contain a word (الرَّابطُ) connecting it to the main sentence. This word is either a pronoun or *wāw* or both, e.g.:

a) جاءَتِ الأَخَواتُ يَضْحَكْنَ 'The sisters came laughing.'.

Here the ن in يَضْحَكْنَ is the pronoun connecting the *ḥāl* to the *ṣāḥib al-ḥāl.*

b) دَخَلْتُ مَكَّةَ والشَّمْسُ تَغْرُبُ 'I entered Makkah while the sun was setting.'.

Here the *ḥāl* has no pronoun connecting it to the *ṣāḥib al-ḥāl*. The only connecting word is the *wāw*.

c) رَجَعَ الطُّلَّابُ وهُمْ مُتْعَبُونَ 'The students returned tired.'

Here the pronoun هُمْ and the *wāw* connect the *ḥāl* to the *ṣāḥib al-ḥāl*.

Agreement of the *ḥāl* with the *ṣāḥib al-ḥāl*.

The *ḥāl* agrees with the *ṣāḥib al-ḥāl* in number and gender, e.g.:

جَاءَ الطالِبُ ضاحِكاً. 'The student came laughing.'

جاءَ الطالِبان ضاحِكَين.

جاءَ الطُّلَّابُ ضاحِكِينَ.

جاءَتِ الطالبةُ ضاحِكةً. 'The female student came laughing.'

جاءتِ الطالِبتانِ ضاحِكتَيْنِ.

جاءَتِ الطالِباتُ ضاحِكاتٍ.

(2) One of patterns of the *maṣdar* is فَعِلٌ (fa'il-un),e.g.:

لَعِبَ 'He played' لَعِبٌ 'playing'

(3) Here are two more patterns of the broken plural:

a) فِعَالٌ (fi'āl-un), e.g.:

the plural of نائِمٌ and نائِمَةٌ is نِيامٌ

the plural of قائِمٌ and قائِمةٌ is قِيامٌ.

b) فُعُولٌ (fu'ūl-un) e.g.:

the plural of قاعِدٌ and قاعِدَةٌ is قُعُودٌ

the plural of جالِسٌ and جالِسَةٌ is جُلُوسٌ

In the Qur’ān (3:191):

﴿ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَـٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ ﴾

‘Those who remember Allāh standing, sitting and reclining …’

In the *ḥadīth*:

خَرَجَ رسولُ اللّهِ صلّى اللّهُ عليْهِ وسلَّمَ فَإذا نِسْوَةٌ جُلُوسٌ.

‘The Messenger of Allāh (peace and blessings of Allāh be upon him) went out, and there were women sitting.’

Vocabulary

لَهَا يَلْهُو لَهْواً	to amuse oneself, to kill time (a-u)	تَعِبَ تَعَباً	to be/become tired (i-a)
هَوَى هُوِيّاً	to fall, to swoop down (a-i)	مُتْعَبٌ	tired, weary
ضَاعَ يَضِيعُ ضَياعاً	to be lost (a-i)	نائِمٌ	sleeping
وَفَّقَ تَوْفِيقاً	to lead s.o. to success	فَاتِحاً	opening

فَضْلَة (gr) an element in a sentence which can be dispensed with like ḥāl and na‘t. Opposed to عُمْدَةٌ which can not be dispensed like fā‘il.

هِلَالٌ	crescent, new moon	هَيْئَةٌ	position, situation, mode
مُسَوِّغٌ	(gr) a justifying factor	قاعَةٌ	hall
وُجُودٌ	existence, presence, being	طَلَعَ طُلُوعاً	to rise (a-u)
خَوَى خَوَاءً	to be empty (a-i)	وَاظَبَ مُواظَبَةً	to be regular, attend regularly (iii)
عَرْشٌ (ج عُرُوشٌ)	(1) throne (2) roof	اِسْتَفْتَى اِسْتِفْتَاءً	to seek a fatwa (x)
قَاعِدٌ (ج قُعُودٌ)	sitting	اِقْتَرَنَ (ب) اِقْتِرَاناً	to be linked, joined
قَائِمٌ (ج قِيامٌ)	standing	رَابِطٌ	(gr) a word linking the ḥāl to the ṣāḥebulḥāl
دَفَّقَ	to pour, gush	عَافَى مُعَافَاةً	to restore to health (iii)
اِشْتَمَلَ اِشْتِمَالاً	to contain, include (viii)	شَوَى يَشْوِي شَيّاً	to roast, grill (a-i)

سَلَقَ سَلْقاً	to cook in boiling water (without adding any spices) (a-u)	سَمَكٌ	fish
أَشَارَ (إلى) إشارَةً	to point out	قَلَى قَلْياً	to fry (a-i)
حَزِنَ حَزْناً، حُزْناً	to be sad (i-a)	وَزَنَ يَزِنُ وَزْناً، زِنَةً	to weigh (a-i)
أَقْوى	stronger	كَالَ يَكِيلُ كَيْلاً	to measure (a-i)
قَوِيٌّ (ج أَقْوِيَاءُ)	strong	قَعَدَ قُعُوداً	to sit (a-u)
أَفْشَى إِفْشَاءً	to spread, disseminate, divulge (iv)	مُفْرَدٌ	(gr) singular
أَطْعَمَ إِطْعَاماً	to give food to eat, to feed (iv)	لَعِبَ لَعِباً	to play (i-a)
رَحِمٌ (ج أَرْحَامٌ)	(1) womb (2) kinship	تَنَزَّهَ تَنَزُّهاً	to go for a walk (v)
وَصَلَ يَصِلُ صِلَةً	to connect	وَصَلَ يَصِلُ وُصُولاً	to arrive
صَلَّى	to pray	نِسْوَةٌ = نِساءٌ	women

LESSON 32

In this lesson we learn the following

(1) نَجَحَ الطُّلَّابُ كُلُّهُمْ إِلَّا خالداً ‘All the students have passed except Khālid.’

This is an example of الِاسْتِثْناءُ (exception). The *istithnā’* has three elements:

a) المُسْتَثْنَى: it is the thing that is excepted, and in the above example it is خالد.

b) المُسْتَثْنَى مِنْهُ: it is the thing from which exception is made, and in the above example it is الطُّلَّابُ.

c) أَداةُ الِاسْتِثْناءِ: it is the tool of exception which is إِلَّا in the above example.

إِلَّا is a حَرْفٌ. There are other tools also. These are:

غيْر and سِوَى. These are nouns.

ما خَلَا and ما عَدَا. These are verbs.

Kinds of *istithnā’*:

1) If the *mustathnā* is of the same kind as the *mustathnā minhu*, the *istithnā’* is said to be مُتَّصِلٌ.

In the above example خالدٌ is a student.

Here is another example

زُرْتُ البِلادَ الأُورُبِّيَّةَ كُلَّها إِلَّا اليُونانَ.

‘I have visited all the European countries except Greece.’
Greece is a European country.

2) If the *mustathnā* is wholly different in kind from the *mustathnā minhu*, the *istithnā’* is said to be مُنْقَطِعٌ, e.g.:

وَصَلَ الضُّيُوفُ إِلَّا أَمْتِعَتَهُمْ.

‘The guests have arrived except their baggage.’
It is obvious that the baggage is wholly different in kind from the guests.
The meaning of the sentence is that the guest have arrived, but their baggage has not arrived.

In the Qur’ān, Ibrāhīm عليه السلامُ says about the idols

﴿ فَإِنَّهُمْ عَدُوٌّ لِّيٓ إِلَّا رَبَّ ٱلْعَٰلَمِينَ ٧٧ ﴾

'Surely, they are enemies to me except the Lord of the universe.' (26:77).
It is obvious that the Lord of the universe is not of the kind of the idols.

From another point of view, the *istithnā'* is either تامٌّ or مُفرَّغٌ.

If the *mustathnā minhu* is mentioned, it is *tāmm* as in the previous examples.
And if it is not mentioned, it is *mufarragh,* e.g.:

ما جاءَ إِلَّا حامِدٌ. 'Nobody came except Ḥāmid.'

ما رأيْتُ إِلَّا حامداً. 'I saw none but Ḥāmid.'

In the *istithnā' mufarragh*, the sentence is always negative, prohibitive or interrogative.
The sentence containing the *istithnā'* is also of two kinds:

a) an affirmative sentence is called مُوجَبٌ, e.g.:

اِفْتَحِ النَّوافِذَ إِلَّا الأَخِيرَةَ. 'Open the windows except the last one.'

b) a negative, prohibitive or interrogative sentence is called غيرُ مُوجَبٍ, e.g.:

ما غابَ الطُّلّابُ إِلَّا إِبْراهِيمَ / إبراهيمُ.

'The students were not absent except Ibrāhīm.' (Negative)

لا يَخرُجْ أحدٌ إِلَّا الجُددَ / الجددُ.

'No one should leave except the new ones.' (Prohibitive)

هَلْ يَرْسُبُ أحدٌ إِلَّا الكَسْلانَ / الكَسلانُ ؟

'Does anyone fail except the lazy?' (Interrogative)

The *i'rāb* of the *mustathnā* :

The *mustathnā* after *illā*

1) In the *istithnā' munqaṭi'*:
The *mustathnā* is always *manṣūb*, e.g.:

لِكُلِّ داءٍ دَواءٌ إِلَّا المَوْتَ.

'Every sickness has a medicine except death.'
Death is not a sickness.

2) In the *istithnā' muttaṣil*:
a) If the sentence is *mūjab*, the *mustathnā* is *manṣūb*, e.g.:

يَغْفِرُ اللّه الذُّنوبَ كلَّها إِلَّا الشِّركَ.

'Allāh forgives all the sins except *shirk*.'

b) If the sentence is *ghair mūjab,* there are two possibilities:
The *mustathnā* may be *manṣūb,* or may have the same *i'rāb* as the *mustathnā minhu*, e.g.:

Negative (النَّفْي):

ما حَضَرَ الطُّلابُ إِلَّا حامداً / حامدٌ.

'The students did not attend except Ḥāmid.'

ما سألْتُ الطلابَ إِلَّا حامداً / حامداً.

'I did not ask the students except Ḥāmid.'

ما اتَّصَلْتُ بِالطلابِ إِلَّا حامداً / حامدٍ.

'I did not contact the students except Ḥāmid.'

Prohibitive (النَّهْيُ):

لا يَخْرُجْ أَحَدٌ إِلَّا حامداً / حامدٌ.

'No one should leave except Ḥāmid.'

لا تَسْأَلْ أحداً إِلَّا حامداً / حامداً.

'Don't ask anyone except Ḥāmid.'

لا تَتَّصِلْ بِأَحَدٍ إِلَّا حامداً / حامدٍ.

'Don't contact anyone except Ḥāmid.'

Interrogative (الاِسْتِفْهامُ):

هَلْ غابَ أحدٌ إِلَّا حامداً / حامدٌ ؟

'Was anybody absent except Ḥāmid?'

هَلْ رأيتَ أحداً إِلَّا حامداً / حامداً ؟

'Did you see anyone except Ḥāmid?'

هَلِ اتَّصَلْتَ بِأَحَدٍ إِلَّا حامداً / حامدٍ ؟

'Did you contact anyone except Ḥāmid?'

3) In the *istithnā' mufarragh*:

Here the *mustathnā* does not have a fixed *i'rāb*. It takes the *i'rāb* it deserves in the sentence, e.g.:

ما رَسَبَ إِلَّا بلالٌ. 'No one failed except Bilāl.'

Here *mustathnā* (بلالٌ) is the *fā'il*.

To find out the *i'rāb* it deserves, omit إِلَّا and it will become clear to you, e.g.:

If we omit إِلَّا in the above example, we get ما رَسَبَ بلالٌ and here بلالٌ is the *fā'il*. This is done only to find out the *i'rāb*. The meaning, of course, is the opposite of what the original sentence means.

And in:

ما رأيْتُ إِلَّا بِلالاً. 'I saw no one except Bilāl.'

Here بِلالاً is *maf'ūl bihi* as it is clear from ما رأيْتُ بِلالاً.

There is no problem with the *majrūr* as it is preceded by a preposition, e.g.:

مَا بَحَثْتُ إِلَّا عَنْ خالدٍ.

'I was looking for none except Khālid',

ما درسْنا إِلَّا بِالجامعةِ الإِسْلاميَّةِ.

'We did not study in any university except Islamic University.'

Note: We have seen in Lesson 27 that only the separable form of the pronoun is used after إِلَّا.

Here are some examples of this:

لا نَعْبُدُ إِلَّا إِيَّاهُ.

'We worship none but Him.' (not إِلَّاهُ).

سألَ المدرسُ الطُّلَّابَ كلَّهُمْ إِلَّا إِيَّاكَ.

'The teacher asked all the students except you.' (not إِلَّاكَ).

The *mustathnā* after غير and سِوَى

The *mustathnā* after these words is *majrūr* because it is *muḍāf ilayhi*. Its original *i'rāb* is shown by these two words, e.g.:

نَجَحَ الطلابُ غَيْرَ حامدٍ.

Here غَيْرَ is *manṣūb* just as حامداً is *manṣūb* in

نَجَحَ الطلابُ إِلَّا حامداً.

ما نَجَحَ الطلابُ غَيْرَ حامدٍ.

Here غَيْرَ may be *manṣūb* or *marfū'* just as حامد may be *manṣūb* or *marfū'* in

ما نَجَحَ الطلابُ إِلَّا حامداً / حامدٌ.

ما نَجَحَ غَيْرُ حامدٍ.

Here غَيْرُ is *marfū'* just as حامد is *marfū'* in

ما نَجَحَ إِلَّا حامدٌ.

ما سَأَلْتُ غَيْرَ حامدٍ.

Here غَيْرَ is *manṣūb* just as حامد is *manṣūb* in

ما سَأَلْتُ إِلَّا حامداً.

The *i'rāb* of سِوَى is exactly like that of غَيْر, but it is latent as سِوَى is a *maqṣūr* noun. [1]

The *mustathnā* after ما عدا ، ما خَلَا

After these two tools of exception the *mustathnā* is *manṣūb*, e.g.:

اخْتَبَرْتُ الطُّلَّابَ ما عَدَا ثلاثةً.

'I have examined the students except three.'

The poet says

أَلَا كُلُّ شَيءٍ ماخلَا اللّٰهَ باطِلُ.

'Lo! every thing, except Allāh, is untrue.'

Here باطِلُ should have the *tanwīn*, but it has been omitted for metrical reason.

(2) أَلَا (alā) is a particle used to draw attention to something important, e.g.:

﴿ أَلَآ إِنَّهُمْ هُمُ ٱلْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ ١٢ ﴾

'Beware, they themselves are the mischief-makers, but they do not perceive.'(Qur'ān, 2:12).

This particle is called حَرْفُ ٱسْتِفْتَاحٍ وَتَنْبِيهٍ i.e., the particle of commencement and cautioning.

(3) One of the patterns of the *maṣdar* is فَعْلٌ (fa'l-un), e.g.:

شَرَحَ 'he explained' شَرْحٌ 'explanation'.

(4) The plural of دِينارٌ (dīnār-un) is دَنانِيرُ (danānīr-u).

Note that in the singular there is only one ن, but in the plural there are two.

There are some other words like دِيوانٌ، قِيراطٌ، دِيماسٌ which form their plural like دِينارٌ.

(5) If the *khabar* of كَانَ is a pronoun, it may be either attached or separate, e.g.:

In reply to the question:

أَتُرِيدُ أَنْ تكونَ قاضِياً ؟ 'Do you want to be a judge?'

You may say:

لا، ما أُرِيدُ أَنْ أَكونَهُ. 'No, I don't want to be one.' with the attached pronoun

or:

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[1] See Lesson 1.

لا، ما أُرِيدُ أَنْ أَكُونَ إِيَّاهُ.   with the separate pronoun.

Both أَكُونَهُ and أَكُونَ إِيَّاهُ are right.

Vocabulary

نَتِيجَةٌ (ج نَتَائِجُ)	result	أَجَابَ (عن) يُجِيبُ إِجَابَةً	to reply, answer (iv)
خَشِيَ خَشْيَةً	to fear, be afraid (i-a)	مُهِمٌّ	important
اِقْتَرَبَ اِقْتِرَاباً	to draw near (viii)	شَرَحَ شَرْحاً	to explain (a-a)
الاِمْتِحَانُ النِّهائِيُّ	final examination	حَاجَةٌ (ج حَوَائِجُ)	need, necessity, requirement
صَحَّ صِحَّةً	to correct (a-i)	هَلَكَ هَلاَكاً	to perish, die (a-i)
بَغْلَةٌ	female mule	سِلاَحٌ (ج أَسْلِحَةٌ)	weapon
أَرْضٌ	land, earth	بَطَلَ بُطْلاَناً	to become void, invalid, untrue (a-u)
		نَعِيمٌ	comfort, amenities, happiness
لا مَحَالَةَ مِن ذلِك	it is inevitable, it is certain	أَهْلَكَ إِهْلاَكاً	to destroy (iv)
زَائِلٌ	transitory, not eternal	تَمَكَّنَ (من) تَمَكُّناً	to be able, to manage (v)
اِنْصَرَفَ اِنْصِرَافاً	to go away, depart from school	حَفْلُ الشَّايِ	tea party
مُمْتِعٌ	enjoyable, pleasant	مُسْتَثْنًى	(gr) that which is excepted
اِسْتَثْنَى اِسْتِثْنَاءً	(gr) to except (x)	مُسْتَثْنًى مِنْهُ	(gr) that from which something is excepted
اِسْتِثْنَاءٌ	exception	حُكْمٌ (ج أَحْكَامٌ)	ruling, judgement, provision of a rule
أَدَاةُ الاسْتِثْنَاءِ	the tool of exception	دَاءٌ (ج أَدْوَاءٌ)	disease
أَثْبَتَ إِثْبَاتاً	to confirm (gr) to affirm (iv)	نَفَى يَنْفِي نَفْياً	(1) to reject, disallow (gr) to negate (a-i)
قِسْمٌ (ج أَقْسَامٌ)	category, kind, division	حَسَبٌ	consideration

تَبعَ	to follow (i-a)	دَهْرٌ (ج دُهُورٌ)	time, eternity
سَاعَدَ مُسَاعَدَةً	to help (iii)	النَّحْوِيَّةُ	grammatical
مَسْأَلَةٌ (ج مَسَائِلُ)	issue, matter, problem	تَمْرَةٌ	date
رَبِيعٌ	spring (season)	حَادِثٌ (ج حَوَادِثُ)	accident
سَائِقٌ	driver	سَاقَ يَسُوقُ سَوْقاً، سِيَاقَةً	to drive (a car etc.)
بُرْتُقَالٌ	oranges	عُنْوَانٌ (ج عَنَاوِينُ)	address
رِسَالَةٌ (ج رَسَائِلُ)	letter	مَشَى مَشْياً	to walk
غَادَرَ	to depart, leave	مَاشٍ	pedestrian
حَرفُ الاِسْتِفْتَاحِ وَالتَّنْبِيهِ	(gr) a particle used at the beginning of a sentence to draw attention of the listener/reader to the important statement following it		
اِسْتَفْتَحَ اِسْتِفْتَاحاً	to commence (x)	نَبَّهَ (ل) تَنْبِيهاً	to draw s.o. attention to, to notify (ii)
سَفِيهٌ (ج سُفَهَاءُ)	foolish	رَغِبَ (في)	to desire, covet, crave
وَلِيٌّ (ج أَوْلِيَاءُ)	friend, supporter	دِرْهَمٌ (ج دَرَاهِمُ)	an ancient silver coin
قِيرَاطٌ (ج قَرَارِيطُ)	carat, karat (unit of measurement of purity of gold)	دِينَارٌ (ج دَنَانِيرُ)	an ancient gold coin
أُمَّةٌ (ج أُمَمٌ)	nation, community	عَبْدٌ (ج عِبَادٌ، عَبِيدٌ)	slave, servant, servant of Allāh
قِيَاسٌ	(gr) analogy	دِيمَاسٌ (ج دَمَامِيسُ)	dungeon
قَاسَ قِيَاساً	to measure, to draw analogy (a-i)	دِيوَانٌ (ج دَوَاوِينُ)	anthology, collection of poems

LESSON 33

In this lesson we learn the following

(1) وَاللّٰهِ لأَنْشُرَنَّ الإِسْلامَ في بَلَدِي 'By Allāh, I shall propagate Islam in my country.'

This is called نُونُ التَّوْكِيدِ (the *nūn* of emphasis).[1]

It is of two kinds:

a) one with a double *nūn*, e.g.:

أُخْرُجَنَّ 'get out.'

This is called نُونُ التَّوكِيدِ الثَّقِيلَةُ.

b) and the other with a single *nūn*, e.g.:

أُخْرُجَنْ

This is called نُونُ التَّوكِيدِ الخَفِيفَةُ.

This is less frequently used than the *thaqīlah*.

This *nūn* signifies emphasis.

It is used only with *muḍāri'* and *amr*, not with the *māḍī*.

How to suffix this *nūn*?

a) The *muḍāri' marfū'*:

1) In the four forms يَكْتُبُ، تَكْتُبُ، أَكْتُبُ، نَكْتُبُ, the final *ḍammah* is replaced with the *fatḥah*.

So يَكْتُبُ becomes يَكْتُبَنَّ (yaktub-**u** yaktub-a-nna).

The same process is used with the other three forms.

2) In the following three forms يَكْتُبُونَ، تَكْتُبُونَ، تَكْتُبِينَ, the final nūn along with the wāw or yā' are dropped

So يَكْتُبُونَ becomes يَكْتُبُنَّ.

After omitting -na from 'yaktubūna' and adding -nna we get 'yaktubūnna'. As a long vowel is not followed by a vowelless letter in Arabic, the long ū is shortened. So we get 'yaktubunna'.

In the same way from تَكْتُبُونَ is formed تَكْتُبُنَّ (taktubūna → taktubūnna → taktubunna).

Note that the difference between the singular يَكْتُبَنَّ and the plural يَكْتُبُنَّ is the -a- in the first and -u- in the second (yaktub-**a**-nna, yaktub-**u**-nna).

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[1] European Arabists call it 'the energetic *nūn*'.

The second person feminine singular تَكْتُبِينَ becomes تَكْتُبِنَّ. After omitting -na- from 'taktubīna' and adding -nna we get 'taktubīnna'. Here also the long vowel is followed by a vowelless letter, and so it is shortened. The result is 'taktubinna'.

3) In the two dual forms يَكْتُبانِ، تَكْتُبانِ the final *nūn* is omitted, but the alif is retained because its omission will make this dual form identical with the singular form. An important difference in the dual forms is that the *nūn* takes *kasrah* instead of *fatḥah*.

So the resulting form is يَكْتُبانِّ، تَكْتُبانِّ. After omitting -ni from 'yaktubāni' and adding -nna we get 'yaktubānna'. The final -a is changed to -i for sake of dissimilation, and the resulting forms are 'yaktubānni' and 'taktubānni'.

4) In the two feminine plural forms, يَكْتُبْنَ، تَكْتُبْنَ, the final *nūn* is retained and -ānni is added.

As in the dual forms the *nūn* takes *kasrah* in these plural forms also.

The resulting forms are يَكْتُبْنانِّ، تَكْتُبْنانِّ.

Note that an alif is added between the *nūn* of the pronoun and the *nūn* of emphasis (yaktubna yaktubn-ā-nni, taktubna taktubn-ā-nni).

b) The *muḍāri' majzūm*

The process is the same as in the *muḍāri' marfū'* except that the *nūn* in the five forms is already omitted in the *muḍāri' majzūm*. Here are some examples:

لا تَجْلِسَنَّ في هذا الكُرسيِّ فإنّه مكسورٌ.

'Don't sit in this chair for it is broken.'

يا إخوانُ، لا تَخرُجُنَّ مِنَ الفصْلِ قبلَ السَّاعةِ الواحِدَةِ.

'Brothers, don't leave the class before one o'clock.'

يا زَيْنَبُ، لا تغسِلِنَّ ثوبَكِ بِهَذَا الصَّابُونِ.

'Zainab, don't wash your clothes with this soap.'

يا أَخَوَاتُ، لا تَشْرَبْنَانِّ هذا الماءَ.

'Sisters, don't drink this water.'

Note that in the *nāqiṣ* verb, the omitted third radical is restored before suffixing the *nūn*, e.g.:

لا تَمشِ -- لاتَمشِيَنَّ   لا تَنْسَ -- لاتَنسَيَنَّ   لا تَدْعُ -- لا تَدْعُوَنَّ

This also happens in the *amr*.

c) The *amr*

The process is primarily the same in the *amr* also, e.g.:

أُكْتُبْ	أُكْتُبَنَّ	(uktub uktub-**a**nna)
أُكْتُبا	أُكْتُبانِّ	(uktubā uktub**ā**-nni)
أُكْتُبوا	أُكْتُبُنَّ	(uktubū uktub-**u**nna)
أُكْتُبِي	أُكْتُبِنَّ	(uktubī uktubi-nna)

أُكْتُبْنَ أُكْتُبْنَانِّ (uktubna uktubn-ā-nni)

WHEN TO USE THIS *NŪN*?

Its use is either optional, compulsory or near-compulsory.
a) **Optional.** It is optional in the following two cases:
1) in the *amr*, e.g.:

إِنْزِلَنَّ من السيّارة يا وَلَدُ. 'Do get out of the car, boy.'

2) in the *muḍāri'* if it signifies *ṭalab* (الطَّلَبُ), i.e., *amr*, *nahy* or *istifhām*, [2] e.g.:

لا تأكُلَنَّ وأَنْتَ شَبْعانُ. 'Never eat when you are full up.'

هَلْ تُسافِرَنَّ وأَنتَ مَرِيضٌ ؟ 'Are you travelling when you are so sick?'

If the speaker feels the need for emphasis, he may use it.
b) **Compulsory**. It is compulsory in the *muḍāri'* if it is *jawāb al-qasam*, e.g.:

وَاللّٰهِ لأَحْفَظَنَّ القرآنَ الكريمَ. 'By Allāh! I will memorize the Qur'ān.'

Here the *muḍāri'* أَحْفَظُ happens to be *jawāb al-qasam* as it is preceded by the *qasam* وَاللّٰهِ.

Note that this verb has not only the *nūn* suffixed to it, but it has also a *lām* prefixed to it (**la**-aḥfaẓ-**anna**). This *lām* is called لامُ تَلَقِّي القَسَمِ.

There are, however, three conditions for its use in the *jawāb al-qasam*. These are:
1) the verb should be affirmative as in the above example. Neither the *lām* nor the *nūn* are used with a negative verb, e.g.:

وَاللّٰهِ لا أَخْرُجُ. ' By Allāh! I will not go out.'

2) the tense of the verb should be future. If it is present only the *lām* is used, not the *nūn*, e.g.:

وَاللّٰهِ لَأُحِبُّكَ. 'By Allāh! I love you.'

وَاللّٰهِ لَأَظُنُّهُ صَادِقاً. 'By Allāh! I think he is truthful.'

Note that واللّٰهِ لَأُساعِدَنَّهُ means 'By Allāh! I *will help* him'

and واللّٰهِ لَأُساعِدُهُ means 'By Allāh! I *am helping* him.'

3) the *lām* should be attached to the verb. If it is attached to a word other than the verb, the *nūn* cannot be used, e.g.:

وَاللّٰهِ لَإِلَى مَكَّةَ أَذْهَبُ. 'By Allāh! To Makkah I will go.'

Here the *lām* is attached to إِلَى (la-ilā).

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[2] For *ṭalab* see Lesson 15.

But if it is attached to the verb, the *nūn* has to be used, e.g.:

والله لَأَذْهَبَنَّ إلى مكّةَ.

Here is another example

والله لَسَوْفَ أَزُورُكَ. 'By Allāh! I will visit you.'

In the Qur'ān (93:5)

﴿ وَلَسَوْفَ يُعْطِيكَ ﴾ 'And He will give you.'

This is *jawāb al-qasam*, and the *qasam* is ﴿ وَٱلضُّحَىٰ ١ ﴾ 'By the forenoon!'

c) **Near-compulsory**. The use of the *nūn* is near-compulsory after the conditional particle إمّا which is made up of إنْ plus ما for strengthening. The *nūn* of إنْ has been assimilated to the *mīm* of ما.

Here are some examples:

إمّا تَذْهَبَنَّ إلى مَكَّةَ أَذْهَبْ مَعَكَ.

'If you go to Makkah, I will go with you.'

In the Qur'ān (17:23):

﴿ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ٢٣ ﴾

'If one or both of them attain old age with you, do not say to them 'Fie', nor repulse them, but speak to them a gracious word.'

(2) أُفٍّ is a verb-noun meaning 'I am annoyed.' or 'I am irritated.'. It is *mabnī*.

(3) In the Qur'ān (3:169): ﴿ بَلْ أَحْيَآءٌ ﴾ Here the *mubtada'* is omitted. The full sentence is:

بَلْ هُمْ أَحْياءٌ. 'On the contrary, they are alive.'

When بَلْ precedes a sentence it is called حَرْفُ الابْتِداءِ, i.e., introductory particle.

It denotes digression, i.e., change of subject.
This change signifies one of the two following things:

a) الإِبْطالُ, i.e., cancellation of the previous statement as in this verse:

﴿ وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ١٦٩ ﴾

'Never think of those who are killed in the way of Allāh as dead; on the contrary they are alive, with their Lord they have provision.'

بَلْ is used here to cancel the idea that they are dead, and to assert that they are alive.

b) الاِنْتِقالُ, i.e., transition from one idea to another without cancelling the first, e.g.:

إبراهيمُ كَسْلانُ، بلْ هو مُهْمِلٌ. 'Ibrāhīm is lazy; nay, he is negligent.'

In the Qur'ān (68:26-27)

﴿ فَلَمَّا رَأَوْهَا قَالُوٓاْ إِنَّا لَضَآلُّونَ ٢٦ بَلْ نَحْنُ مَحْرُومُونَ ٢٧ ﴾

'When they saw it [3] they said, "Surely, we have lost our way; nay, we have been deprived (of our fruit)".'

Vocabulary

عَزَّ عِزّاً، عِزَّةً	to be strong, powerful, honoured (a-i)	دَعْوَةٌ (ج دَعَوَاتٌ)	prayer, supplication
نَشَرَ نَشْراً	(1) to saw (wood) (2) to spread (a-u)	حارَبَ مُحارَبَةً	to combat, wage war (iii)
عَلَّمَ تَعْلِيماً	to teach (ii)	تَرَكَ تَرْكاً	to leave, let be, renounce (a-u)
تَعْلِيمٌ	teaching	أَلَّفَ	to write a book (ii)
وَعَظَ يَعِظُ وَعْظاً، عِظَةً	to exhort, admonish	وَفَّقَ تَوْفِيقاً	to lead s.o. to success (ii)
جَادَلَ مُجَادَلَةً، جِدَالاً	to argue, debate (iii)	حَسَنَةٌ	good deeds, good things
رَبَّى تَرْبِيَةً	to educate, to bring up (a child) (ii)	مُرَبٍّ (المُرَبِّي)	educationist
خَنْدَقٌ	trench, the Battle of Trench	نَهَرَ نَهْراً	to rebuff, chide, talk harshly (a-a)
سَكِينَةٌ	tranquility, peace of mind	نَقَلَ نَقْلاً	to move s.t. from its place, to transfer, remove (a-u)
صَامَ يَصُومُ صَوْماً، صِياماً	to fast (a-u)	لَقِيَ يَلْقَى لِقَاءً	to meet
		لَاقَى يُلَاقِي مُلَاقَاةً	to meet (iii)
رَدَّ رَدّاً	to reply, to send back (a-u)	فِتْنَةٌ (ج فِتَنٌ)	trial and temptation
بَرَزَ بُرُوزاً	to come into view, stand out, protrude (a-u)	بَيْتٌ	(1) home (2) couplet, verse

[3] i.e., their garden which had been burnt down.

لَيْثٌ (ج لُيُوثٌ)	lion	نَابٌ (ج أَنْيَابٌ، نُيُوبٌ)	canine tooth

تَوالي الأَمْثَالِ — (gr) two or more identical consonants or vowels following each other in close succession. Arabic does not like this phonetic phenomenon and usually changes identical speech sound,

لَحِقَ لُحُوقاً	to become attached (i-a)	أَكَّدَ تَأْكِيداً	to emphasize (ii)
وَكَّدَ تَوْكِيداً	to emphasize (ii)	مَوْضُوعٌ (ج مَوَاضِيعُ)	subject, subject matter
جَازَ جَوَازاً	to be permissible (a-u)	وَجَبَ يَجِبُ وُجُوباً	to be obligatory (a-i)
غَيَّرَ تَغْيِيراً	to change, alter (ii)	تَضَجَّرَ تَضَجُّراً	to be annoyed, be vexed (v)
لَزِمَ لُزُوماً	to be necessary, required	بَغَى يَبْغِي بُغْيَةً	to seek, desire
صَوَابٌ	right, correct	بَغَى (على) بَغْياً	to wrong, commit aggression

إِضْرَابٌ — (gr) literally ‘abandoning’. The particle بَلْ signifies abandoning the subject preceding it and proceeding to a different subject.

إِضْرَابٌ إِبْطَالِيٌّ — totally abandoning the previous subject

إِضْرَابٌ اِنْتِقَالِيٌّ — passing to another subject without abandoning the previous one.

LESSON 34

In this lesson we learn the following

(1) المَمْنُوعُ مِنَ الصَّرفِ (the diptote). It is a *mu'rab* noun which does not accept *tanwīn*, e.g.:

إبْراهِيمُ، فاطِمَةُ، أحْمَرُ، مَساجِدُ، زملاءُ

It is of two kinds:

a) Nouns which do not accept the *tanwīn* for only one reason.
b) Nouns which do not accept the *tanwīn* for two reasons.

Nouns which do not accept the *tanwīn* for only one reason

This reason is one of the two following things:

a) أَلِفُ التَّأْنِيثِ i.e., the *alif* signifying femininity. It is either مَقْصورةٌ (short) or مَمدُودة (elongated).

The first is a long -ā written with a yā' (ى) or with an alif, and the second is a long -ā followed by a hamzah (اء), and both these should be extra added after the third radical, e.g.:

ألفُ التأنيثِ المقصورةُ : مَرْضَى، دُنْيا، حُبْلَى، هَدايا، فتاوَى.[1]

Note that words like فَتًى 'young man', رَحًى 'grinding stone', عَصاً 'stick' are not مَمْنُوعٌ مِنَ الصَّرفِ because the alif in these words is the third radical, and not extra.

أَلِفُ التَّأنيثِ المَمْدُودَةُ : صَحْراءُ، حَمراءُ، أَصْدِقاءُ، فُقَراءُ.[2]

Note that words like أَنْحاءٌ، آلاءٌ ، آباءٌ، أَسْماءٌ are not مَمْنُوعٌ مِنَ الصرفِ because these are like أَقْلامٌ، أَوْلادٌ، أحْكامٌ on the pattern of أَفْعالٌ and the hamzah is the third radical, and not extra.

b) الجَمْعُ المُتَناهِي[3], i.e. that is the plural on the patterns of مَفَاعِل and مَفَاعِيل, e.g.:

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[1] مَرْضَى is the plural of مَرِيضٌ -- دُنيا 'world' -- حُبْلَى 'pregnant' -- هَدَايا 'gifts' -- فتاوَى plural of فَتوَى 'religious ruling'.

[2] صَحْراءُ 'desert' -- حَمراءُ 'red', feminine of أَحْمَرُ -- أصدِقاءُ plural of صَدِيقٌ 'friend' -- فُقَراءُ plural of فَقِيرٌ 'poor'.

[3] الجمْعُ المُتَناهِي means 'the ultimate plural'. Some plural forms can be changed to this form to get what is called جَمْعُ الجمْع, e.g., أَمْكِنةٌ is the plural of مَكان, and أَمْكِنةٌ itself can be changed to أَمَاكِنُ. But this last form cannot be made plural further. This is why it is called the 'ultimate plural'.

مَسَاجِدُ، مَدَارِسُ، أَسَاوِرُ، حَدَائِقُ، سَلاسِلُ، أَنامِلُ، فَنَادِقُ

مَفَاتِيحُ، أَسابِيعُ، فَنَاجِينُ، ثَعَابِينُ، مَنَادِيلُ

Words on the pattern of مَفَاعِلَةٌ (i.e., ة + مَفَاعِل) are not مَمْنُوعٌ مِنَ الصَّرفِ e.g.:

تَلامِذَةٌ، دَكَاتِرَةٌ، أَساتِذَةٌ. These words accept *tanwīn*.

Even singular nouns on these two patterns are مَمْنُوعٌ مِنَ الصَّرفِ e.g.:

طَماطِمُ 'tomatoes' بَطاطِسُ 'potatoes' (4) طَبَاشِيرُ 'chalk' سَراوِيلُ 'trousers'.

Nouns which do not accept the *tanwīn* for two reasons

These are either proper nouns (العَلَمُ) or adjectives (الوَصْفُ).

(a) Proper Nouns

Proper nouns do not accept the *tanwīn* when they have one of the following reasons:

(1) If they are feminine, e.g.:

آمِنَةُ، زَيْنَبُ، حَمزَةُ.

Note that حَمزَةُ is the name of a man, but the word is feminine as it ends in *tā' marbūṭah* (ة).

If a feminine proper noun is made up of three letters of which the second letter is *sākin*, it may be used both as مَمْنُوعٌ مِنَ الصَّرْفِ and as a مَصْرُوفٌ, but it is better to use it as a diptote, e.g.:

هِنْدُ، دَعْدُ، رِيْمُ or هِنْدٌ، دَعْدٌ، رِيْمٌ.

(2) if they are non-Arabic (أَعْجَمِيٌّ) e.g.:

إِبْراهِيمُ، وِلْيَمُ، بَاكِسْتانُ

If a non-Arabic proper noun is masculine, and is made up of three letters of which the second is *sākin*, it accepts the *tanwīn*, e.g.:

نُوحٌ، لُوطٌ، شِيثٌ، جُرْجٌ، خانٌ (5)

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[4] These two words belong to the class of اسمُ الجِنْسِ الجَمْعِيُّ like التَّمْرُ، العِنَبُ etc. These words are treated as singular, though they are plural in meaning.

[5] نُوحٌ and لُوطٌ are names of prophets, شِيثٌ is the name of one of the sons of Adam (may peace be on him), جُرْجٌ is George, خانٌ is a proper name in India and Pakistan.

But if it is feminine, it remains a مَمْنُوعٌ مِنَ الصَّرْفِ e.g.:

بَلْخُ[6]، حِمْصُ، نِيسُ، مُوشُ، باثُ، بَرْثُ

If a non-Arabic word was taken in Arabic as a common noun, and was later used as a proper noun, it accepts the *tanwīn*, e.g.:

جَوْهَرٌ which is a Persian word meaning a gem, and is also used as a proper name.

(3) if they are مَعْدُولٌ, i.e., on the pattern of فُعَلُ (fuʻal-u), e.g.:

زُحَلُ[7]، عُمَرُ، هُبَلُ، زُفَرُ

(4) if they end in extra *alif* and *nūn*, e.g.:

رَمَضانُ، مَرْوانُ، شَعْبانُ، عُثْمانُ

The name حَسَّانٌ accepts *tanwīn* because it is on the pattern فَعَّالٌ from حُسْنٌ, and so the ن is the third radical, and is not extra.

(5) if they resemble a verb in their form, e.g.:

أَحْمَدُ which is on the pattern of أَذْهَبُ 'I go'

يَزِيدُ which is on the pattern of يَبِيعُ 'he sells'.

(6) if they are compound of two nouns, e.g.:

مَعْدِيكَرِبُ، حَضْرَمَوْتُ.

(b) Adjectives

Adjectives do not accept the *tanwīn* in the following cases:

(1) if they are on the pattern of أَفْعَلُ provided they are not made feminine with the *tā' marbūṭah* (ة), e.g.:

أَكْبَرُ، أَحْمَرُ

The feminine of أَكْبَرُ is كُبْرى and that of أَحْمَرُ is حَمْراءُ.

The word أَرْمَلٌ 'widower' accepts the *tanwīn* because its feminine is أَرْمَلَةٌ 'widow'.

(2) if they are on the pattern of فَعْلانُ, e.g.:

جَوْعانُ، شَبْعانُ، عَطْشانُ، مَلآنُ.

(3) if they are مَعْدُولٌ. A *ma'dūl* adjective is one of the two following things:

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[6] Names of cities in Australia, England, Turkey, France, Syria and Afghanistan: Perth, Bath, Muş, Nice, Homs, Balkh.

[7] عُمَرُ and زُفَرُ are names of persons, زُحَلُ is the planet Saturn and هُبَلُ is the name of a pre-Islamic idol.

a) the numbers which are on the patterns of فُعَالُ and مَفعَلُ,e.g.:

ثُلاثُ 'three at a time'

رُباعُ 'four at a time'

مَثنَى 'two at a time'

مَثْلَثُ 'three at a time'

In the Qur'ān (4:3):

﴿ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا۟ فِى ٱلْيَتَٰمَىٰ فَٱنكِحُوا۟ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ ﴾

'And if you fear that you will not deal justly with regard to the orphans, then marry of the women, who please you, two or three or four…'

b) The أُخَرُ plural of أُخْرَى. In the Qur'ān (2:185):

﴿ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾

'And he who is sick or on a journey (let him fast the same number of) other days.'

I'RĀB OF THE مَمْنُوعٌ مِنَ الصَّرْفِ

We have learnt the *i'rāb* of the مَمْنُوعٌ مِنَ الصَّرْفِ in Book One (Lesson 23) and in the first lesson of this book.

The *jarr*-ending of the مَمْنُوعٌ مِنَ الصَّرْفِ is *fatḥah* instead of *kasrah*, e.g.:

درسْتُ في مَدارسَ كثيرةٍ 'I studied in many schools.'

سافَرْتُ من لَنْدَنَ إلَى بَرْلِينَ 'I travelled from London to Berlin.'

هذهِ كُتُبُ زَيْنَبَ 'These are Zainab's books.'

But it takes *kasrah* like a regular noun in the following two cases:

a) when it has a definite article -al, e.g.:

نزلتُ في هذهِ الفنادقِ 'I stayed in these hotels,'

أُكْتُبْ بِالقَلَمِ الأَحْمرِ 'Write with a red pen.'

سَلَّمْتُ الرَّغِيفَ للوَلَدِ الجَوْعانِ 'I gave the loaf to the hungry boy.'

In the Qur'ān (70:40)

﴿ فَلَآ أُقۡسِمُ بِرَبِّ ٱلۡمَشَٰرِقِ وَٱلۡمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ٤٠ ﴾

'But, nay! I swear by the Lord of the easts and the wests that we are indeed Able.'

b) When it is *muḍāf*, e.g.:

دَرَّسْتُ في مَدارِسِ المدينةِ	'I taught in the schools of Madinah.'
اتّصَلْتُ بِأَصْدِقاءِ بلالٍ	'I contacted Bilāl's friends.'
هُوَ مِنْ أحْسَنِ الطُّلّابِ	'He is one of the best students.'

In the Qur'ān (95:4)

﴿ لَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ فِيٓ أَحۡسَنِ تَقۡوِيمٖ ٤ ﴾

'We have indeed created man in the best stature.'

Note the words

مَعانٍ	plural of مَعْنًى	'meaning'
جَوارٍ	plural of جارِيَةٌ	'girl'
نَوادٍ	plural of نادٍ	'club'

Such words are on the pattern of مَفاعِلُ, and at the same time they are *manqūṣ* as their third radical is yā', which appears if these words take the definite article -al,

المَعانِي، الجَواري، النَّوادي.

These are called *manqūṣ* of the الجَمْعُ المُتَناهِي and they are treated just as the *manqūṣ* in *i'rāb*. They take the *tanwīn* in the *raf'* and *jarr* cases, but not in the *naṣb* case, e.g.:

Marfū' هَذِهِ الكلمةُ لَها مَعانٍ كثيرةٌ 'This word has many meanings.'

Here مَعانٍ is *mubtada'* and is *marfū'*. Here it takes *tanwīn*.

Manṣūb أَعْرِفُ مَعانيَ كثيرةً لِهَذِه الكَلِمَةِ 'I know many meanings of this word.'

Here it is *maf'ūl bihi* and so it is *manṣūb*. Here it does not take *tanwīn*.

Majrūr تُسْتَعْمَلُ هذهِ الكلمةُ بِمَعانٍ كثيرةٍ 'This word is used in many meanings.'

Here it is *majrūr* as it is preceded by a preposition. Here also it takes the *tanwīn*.

Here are other examples:

Marfū'	تُوجَدُ هُنا نَوادٍ مُخْتَلِفَةٌ	'Various clubs are found here.'
Manṣūb	أَسَّسَ الناسُ نَواديَ مُخْتَلِفَةً	'People have founded various clubs.'

Majrūr هُوَ عُضْوٌ فِي نَوَادٍ مُخْتَلِفَةٍ ‘He is member in various clubs.’

Vocabulary

عَالِمٌ (ج عُلَمَاءُ)	learned man, scholar	وَصَلَ يَصِلُ وَصْلاً، صِلَةً	to connect
شَرِيعَةٌ	Islamic Law	اِسْتَقَلَّ اِسْتِقْلالاً	to be independent (x)
مَسْأَلَةٌ (ج مَسَائِلُ)	issue, matter, problem	مُسْتَقِلٌّ	independent, separate
خَصَّصَ تَخْصِيصاً	(1) to set aside, particularize (gr) to specify (ii)		
عَدَلَ عَدَالَةً	to act justly (a-i)	طَابَ (لِ) يَطِيبُ طِيباً	to be to one’s liking
أَقْسَطَ إِقْسَاطاً	to act justly, deal fairly (iv)	قَوْسُ قُزَحَ	rainbow
طَيْفٌ	spectrum	أَسَرَّ (إلى) إِسْرَاراً	to confide, to speak secretly (iv)
تَتَابَعَ تَتَابُعاً	to follow in succession (vi)	مَعْمَلٌ	laboratory, workshop
لَحِقَ لُحُوقاً	to become attached (i-a)	خَتَمَ خَتْماً	to close, finish, end, seal (a-i)
عِلَّةٌ (ج عِلَلٌ)	reason	حُبْلَى (ج حَبَالَى)	pregnant
هَدِيَّةٌ (ج هَدَايَا)	present, gift	فَتْوَى (ج فَتَاوَى، فَتَاوٍ)	religious ruling
شِبْهٌ (ج أَشْبَاهٌ)	similar, like	صَحْرَاءُ (ج صَحَارِيُّ)	desert
رِسَالَةٌ (ج رَسَائِلُ)	message	فِنْجَانٌ (ج فَنَاجِينُ)	coffee cup
ثُعْبَانٌ (ج ثَعَابِينُ)	serpent	أُسْبُوعٌ (ج أَسَابِيعُ)	week
طَمَاطِمُ	tomato	طَبَاشِيرُ	chalk (to write)
بَطَاطِسُ	potato	سَرَاوِيلُ	trousers
عَلَمٌ (ج أَعْلامٌ)	(gr) proper name	مُسَمًّى	named, called, known

middle	وَسَطٌ	(gr) adjective	صِفَةٌ
(gr) a three-letter word with its middle letter being vowelless			ثُلاثِيٌّ ساكِنُ الوَسَطِ
compound	مُرَكَّبٌ	(gr) transformed	مَعْدُولٌ
to stipulate, to make conditional (viii)	اِشْتَرَطَ اِشْتِراطاً	widower	أَرْمَلٌ
girl	جَارِيَةٌ (ج جَوَارٍ)	widow	أَرْمَلَةٌ
Proper name of a sahaabah (عَمْرُو بْنُ مَعْدِيكَرِب)	مَعْدِيكَرِبُ	combined, mixed	مَزْجِيٌّ
(1) to add (gr) to add a noun to another to signify the meaning of possession. (iv)			أَضَافَ يُضِيفُ إِضَافَةً
a region in south eastern Yemen	حَضْرَمَوْتُ	(gr) a noun ending in an original yā such as النَّدِي	مَنْقُوصٌ
rabbit	أَرْنَبٌ (ج أَرَانِبُ)		

VOCABULARY OF MODERN TERMS

- أ -

radio and TV (literally the audible and visible transmissions)	الإِذَاعَتَانِ المَسْمُوعَةُ والمَرْئِيَّةُ
couch, sofa	الأَرِيكَةُ
to hire	اسْتَأْجَرَ
to have a bath	اسْتَحَمَّ
first aid	الإِسْعَافُ
ambulance	سيّارةُ الإِسْعَافِ
announcement	الإِعْلانُ
suggestion, idea	الاقْتِرَاحُ
to join (a school, a university)	اِلْتَحقَ بِـ
half-yearly examination	الامْتِحَانُ النِّصْفِيّ
secretary	الأَمِينُ
cashier	أمِينُ الصنْدُوقِ
departure from school	الانْصِرَافُ

- ب -

telegram	البَرْقِيَّةُ
programme	البَرْنامَجُ
potatoes	البَطَاطِسُ
grocer	البَقَّالُ
municipal corporation	البَلَدِيَّةُ

- ت -

to graduate	تَخَرَّجَ
vaccination	التَّطْعِيمُ
circular	التَّعْمِيمُ
grade (in examination result)	التَّقْدِيرُ
with distinction	بِتَقْدِيرِ مُمْتَازٍ
television (set)	التِّلْفَازُ
to go for a walk	تَنَزَّهَ
distribution	التَّوْزِيعُ

- ث -

cultural	ثَقَافِيٌّ

- ج -

prize, award	الجائِزَةُ
cheese	الجُبْنُ
pound (currency)	الجُنَيْهُ
weather	الجَوُّ
directions	الجِهَاتُ
students from different sections, classes, colleges etc.	طُلَّابٌ مِنْ جِهاتٍ مُخْتَلِفةٍ

- ح -

bus	الحَافِلةُ
size	الحَجْمُ
world war	الحَرْبُ العَالَمِيَّةُ
civil war	الحَرْبُ الأَهْلِيَّةُ

period (duration of a lesson)	الحِصَّةُ
tea party	حَفْلُ الشَّايِ

- خ -

graduate	الخِرِّيجُ
map	الخَرِيطَةُ

- د -

habit	الدَّأْبُ والدَّيْدَنُ
to smoke	دَخَّنَ
postgraduate studies	الدِّرَاسَاتُ العُلْيَا
drawer (in a table)	الدُّرْجُ
tonic	الدَّواءُ المُقَوِّي
vertigo	الدُّوَارُ
State (country)	الدَّوْلَةُ - الجَمْعُ دُوَلٌ

- ر -

president	الرَّئِيسُ
to fail (in examination)	رَسَبَ
one who has failed	رَاسِبٌ

- ز -

Saturn (planet)	زُحَلُ

- س -

to record (in a tape-recorder)	سَجَّلَ
to draw (money from a bank)	سَحَبَ
cancer	السَّرَطَانُ

cough	السُّعَالُ
quince	السَّفَرْجَلُ
ambulance	سيارةُ الإِسْعافِ

- ش -

lorry, truck	الشَّاحِنةُ
(TV) screen	الشَّاشَةُ
youth, young men	الشَّبَابُ (جَمْعُ شَابٍّ)
policemen	الشُّرْطةُ
policeman	الشُّرْطِيُّ
tape (of a tape-recorder)	الشَّرِيطُ
to switch on (a machine)	شَغَّلَ
flat (building)	الشَّقَّةُ

- ص -

fund	الصُّنْدُوقُ
charity fund	صُندُوقُ البِرِّ

- ض -

exactly	(الضَّبْطُ) بِالضبْطِ

- ط -

storey, floor (in a high-rise building)	الطَّابَقُ
chalk (for writing)	الطَّباشِيرُ
model	الطِّرازُ
tomatoes	الطَّماطِمُ
to strike a student's name off the rolls, to expel	طُوِيَ قَيْدُهُ

another name of Madinah	طَيْبَةُ
spectrum	الطَّيْفُ
	- ع -
lentil	العَدَسُ
	- غ -
gram	الغِرَامُ
gargling	الغَرْغَرةُ
cover, title-page	الغِلافُ
	- ف -
break (during school time)	الفُسْحَةُ
courtyard	الفِناءُ
from time to time	الفَيْنة بعدَ الفَيْنَةِ
	- ق -
examination hall	قاعةُ الامْتِحَانِ
ball-point pen	القَلَمُ الجافُّ
rainbow	قَوْسُ قُزَحَ
	- ك -
football	كُرَةُ القَدَمِ
electricity	الكَهْرَباءُ
sack, bag	الكِيسُ
kilogram	الكِيلُوغِرامُ
	- ل -
rules and regulations	اللائِحَةُ

litre	اللِّتْرُ
chart	اللَّوْحة

- م -

objection	المانِعُ
match	المُبَارَاةُ
file (instrument)	المِبْرَدُ
museum	المُتْحَفُ
metre	المِتْرُ
exemplary	مِثَالِيٌّ
free (without money)	مَجَّاناً
(railway) station	المَحَطَّةُ
camp	المُخَيَّمُ
vice-chancellor (or president) of a university	مُدِيرُ الجامِعَةِ
radio announcer, newsreader	المُذِيعُ
correspondent	المُراسِلُ
educationist	المُرَبِّي
controller (of student's attendance)	المُراقِبُ
traffic	المُرُورُ
bolt (of a door)	المِزْلاجُ
contest	المُسابَقَةُ
swimming contest	مُسابَقَةُ السِّبَاحَةِ
tape-recorder	المُسَجِّلُ
pedestrians	المُشَاةُ

VOCABULARY OF MODERN TERMS

supervisor	المُشْرِفُ
teacher in charge of cultural activities	المُشْرِفُ عَلَى النَّشاطِ الثَّقافِيّ
bank	المَصْرِفُ
lift (in a building), elevator (US)	المِصْعَدُ
airport	المَطَارُ
dictionary	المُعْجَمُ
school level dictionary	المُعْجَمُ المَدْرَسِيُّ
university level dictionary	المُعْجَمُ الجامِعِيُّ
camp	المُعَسْكَرُ
institute	المَعْهَدُ
scoop	المِغْرَفَةُ
colic, gripe	المَغْصُ
crossroads	مُفْتَرَقُ الطُّرُقِ
words	المُفْرَداتُ
fan	المِرْوَحَةُ
interview, meeting	المُقَابَلَةُ
article (in a journal)	المَقَالُ
scissors	المِقَصُّ
canteen	المَقْصِفُ
frying-pan	المِقْلاَةُ
air-conditioner	المُكَيِّفُ
million	المَلْيُونُ
distinction (grade)	المُمْتازُ

VOCABULARY OF MODERN TERMS

eraser	المِمْحاةُ
sickle	المِنْجَلُ
bend or turn (in a road)	المُنْعَطَفُ
regular (in attendance)	مُواظِبٌ
car park	مَوْقِفُ السَّيَّارَاتِ
era after the birth of Christ	لِلْمِيلادِ / مِيلادِيّ

- ن -

club	النَّادي
literary club	النَّادِي الأَدَبِيُّ
activity	النَّشَاطُ
news bulletin	نَشْرَةُ الأَخْبارِ
to provide, to lay down, to specify	نَصَّ عَلَى
spectacles	النَّظَّارَةُ

- ه -

telephone	الهاتِفُ

- و -

absentees' list	وَرَقَةُ الغِيَابِ
to distribute	وَزَّعَ